

ALEXANDER'S MAGAZINE

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No. 4



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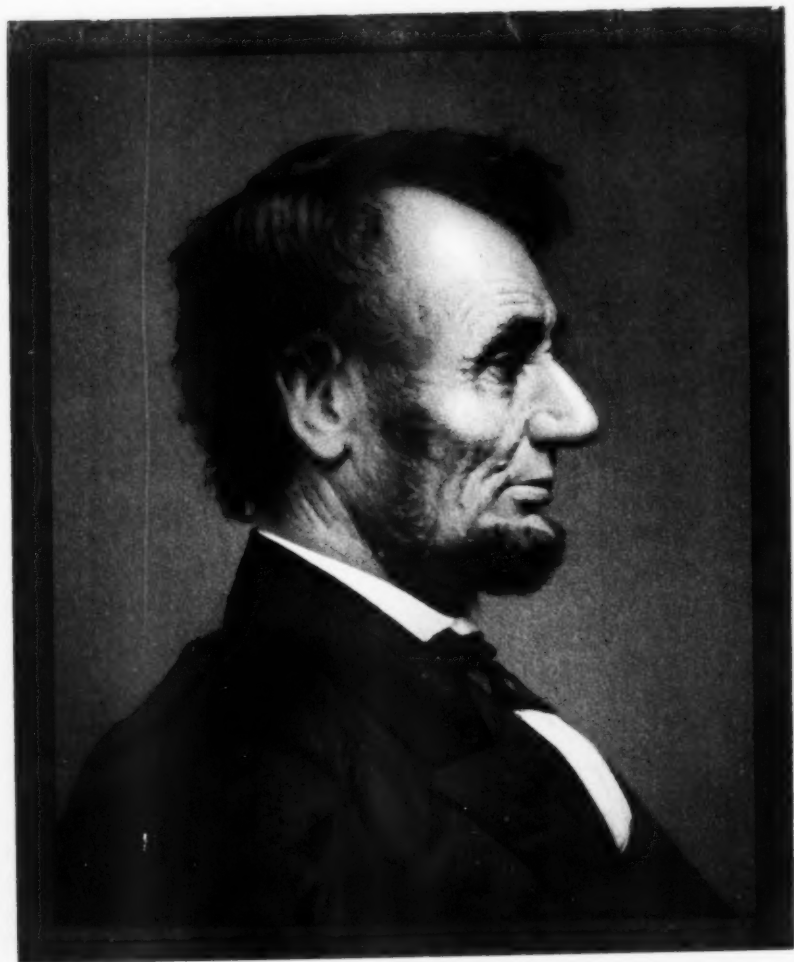
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ABRAHAM LINCOLN

ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

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Vol. 7 FEBRUARY 15, 1909 No. 4

Editorial Department

LINCOLN AND THE BLACK MAN.

By Dr. Booker T. Washington.

(An extract from The Congressionalist.)

The Negro and all the people of this country owe a debt of gratitude to Lincoln, not merely for what he did to abolish physical slavery, but for what he did to give us moral freedom. But aside from what Lincoln did for this country, all men, no matter of what race or nation, owe a debt of gratitude to him, not merely for what he did as President of the United States, but what he did as a man. In his struggle upward from poverty and ignorance to a position of usefulness and power, he gave the world an example of what obscure and disadvantaged men can do. In fighting his battles against poverty and obscurity he has fought the battle of every other individual and race that is down and is struggling to get up. In raising himself he has raised somewhat the level of humanity. Today throughout the world because Lincoln lived, struggled and triumphed every boy who is in ignorance and in poverty, who is despised or discouraged,

holds his head a little higher, his heart beats a little faster and his ambition to do something and be something is a little stronger because Lincoln blazed the way.

In speaking to members of my race in different parts of the country, I have sometimes tried to stimulate and encourage them by calling attention to what I sometimes refer to as "the advantages of their disadvantages." I sometimes tell them, for instance, that as long as slavery was to exist in this country, I am glad that I was at one time a slave. As long as slavery has been the lot of so many other members of my race, I am glad to have shared it and to have known what the experience was.

Lincoln, who met misfortune with serenity, who bore with patience the criticisms alike of enemies and friends, who turned aside calumny with a smile, and waged a great war without bitterness, is to my mind the highest example of the inspiration there is in identifying one's self with a great and serious problem.

There is a kind of education and a kind of discipline which does not touch the mind so much as it does the heart. It does not give us a

positive knowledge, but it broadens our sympathies, it enables us to enter into the feelings and understand the struggles, the difficulties and the aspirations of people other and different from ourselves. In enabling us to understand men, it aids us to help them. This is the kind of education that Abraham Lincoln gained from the struggles of his early life and from the difficulties and perplexities of the great Civil War. It is the kind of education that an individual or a race is likely to get only in struggle and in difficulty.

The Negro race, like other races, is meeting difficulties and is getting its education from the struggle with them. In the effort to complete the work of emancipation which Lincoln began we must still make Lincoln our example and our leader; we must, as he did, learn to convert our disadvantages into advantages and make of our difficulties a moral discipline.

In his struggle to rise from slavery the Negro is fighting, not merely his own battle, but the battle of humanity; but in order to win in this struggle my race must, like Lincoln, have the courage to refuse to hate others because it is misunderstood or abused. We must remember that no one can degrade us except ourselves, and that if we are worthy no influence can defeat us. Like other races, we will often meet difficulties, often be sorely tried and tempted, but we must keep in mind that freedom, in the broadest and highest sense, has never been a bequest, it has been a conquest. In the final test the success of any race will be in proportion to the service that it renders to the world. In the long run, the badge of service is the badge of sovereignty.

In the old songs of freedom which were sung by the slaves upon the plantations before the war the freedom referred to was that which comes with death, and puts an end forever to labor. When the war

broke out these freedom songs were sung with greater enthusiasm by the slaves, and the words came to have for them a more literal meaning. The slaves no longer dreamed of a freedom in a beautiful place on the other side of the moon, where there would be no work and no sorrow, but they thought of a freedom here on earth. In this way it came about that they associated the name of their Emancipator with the name of their Saviour, and Lincoln came to be looked upon as a sort of Messiah.

While I would not express my own feelings with regard to Lincoln in just the same terms in which some of the old slaves did, yet it seems to me the way I think of them is essentially the same. He is not only the Emancipator of my race, but he is also, it seems to me, the great moral leader whose life we should seek to imitate. My word to my own people upon the occasion of the anniversary of Lincoln's birth is this:

"If, Lincoln, living, gave to us physical freedom, let the memory and example of Lincoln, dead, preserve to us our spiritual freedom, a freedom which constrains us to hate no one and permits us to love every one."

We wish to have the following quotations from the writings of Frederick Douglass serve as our editorial for this month:

There is no work that men are required to do, which they cannot better and more economically do with education than without it.

Muscle is might but mind is mightier, and there is no field for the exercise of mind other than is found in the cultivation of the soul.

Accumulate property. This may sound to you like a new gospel. No people can make any social and mental improvement whose exertions are limited. Poverty is our greatest calamity. On the other hand, property, money, if you please, will pro-

duce for us the only condition upon which any people can rise to the dignity of genuine manhood.

Knowledge, wisdom, culture, refinement, manners, are well founded on work and wealth which work brings.

Freedom of choice is the essence of accountability.

Human nature is so constructed that it cannot honor a helpless man, though it can pity him; and even this it cannot do long if signs of power do not arise.

Greatness does not come on flowery beds of ease to any people.

No people to whom liberty is given can hold it as firmly and wear it as grandly as those who wrenched their liberty from the iron hand of the tyrant.

A race which cannot save its earnings, which spends all it makes and goes in debt when it is sick, can never rise in the scale of civilization, no matter under what laws it may chance to be.

With money and prosperity come the means of knowledge and power.

I never saw much use of fighting where there were no reasonable probability of whipping anybody.

No power beneath the sky can make an ignorant people prosperous or a licentious people happy.

To make a man a slave, is to rob him of moral responsibility.

When a slave cannot be flogged he is more than half free.

Human liberty excludes all home and abroad. It is universal and spurns localization. It is bound by no geographical lines and knows no limitations. Like the glorious sun of the heavens its light shines for all.

If the time shall ever come when

we shall possess in the colored people of the United States a class of men noted for enterprise, industry, economy, and success, we shall no longer have any trouble in the matter of political or civil rights.

The conditions of success are universal and unchangeable.

The lesson of all ages: that a wrong done to one man is a wrong done to all men.

A man's troubles are always half disposed of when he finds endurance the only alternative.

A NEGRO INSURANCE COMPANY IN GEORGIA.

The Colored people of the South are becoming more and more active in business under the inspiration of the National Negro Business League. In Atlanta, Ga., during the latter part of January, The Standard Life Insurance Company, with a capital stock of \$200,000 was organized. Under the laws of Georgia \$100,000 of this amount must be paid into the State treasury. Concerning this new company composed of Colored men, the Atlanta Constitution had the following to say:

The first old line life insurance company to be financed and operated by Negroes was granted a charter yesterday by Secretary of State Phillip Cook.

It is the Standard Life Insurance Company, with a capital stock of \$200,000, and headquarters in Atlanta, and its incorporators are J. O. Ross, David T. Howard, H. A. Rucker (collector of internal revenue), Lewis G. Watts, R. A. Holman, Thomas H. Slater, A. D. Howard, P. A. Chapelle, William Driskell and H. E. Perry, of Atlanta; F. J. Wimberly, of Gilmore; J. P. Davis and M. B. Morton, of Athens, and Emmet J. Scott, of Tuskegee, Ala.

The organization of this company is

said to have grown largely out of the fact that in very few instances will the established old line life insurance companies accept risks upon the lives of Negroes, and usually only in the shape of high-priced endowment policies. The Standard will offer old line insurance to Negroes without discrimination, and it has, therefore, a large and valuable field.

It is estimated that the men named in the charter are worth, combined, over \$300,000. Much of the stock, it is said, has already been subscribed. The company will have to deposit \$100,000 with the state treasurer for the protection of its policyholders, as is required in all cases of insurance companies chartered by the state.

WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was already to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Success.

THOUGHTS FOR GIRLS.

Your mother is your best friend. Tell the pleasantest things you know when at meals.

Do not expect your brother to be as dainty as a girl.

Introduce every new acquaintance to your mother as soon as possible.

Most fathers are inclined to overindulge their daughters. Make it impossible for your father to spoil you by fully returning his affection and devotion.

Do not quarrel with your brother; do not preach at him and do not coddle him. Make him your friend, and do not expect him to be your servant, not let him expect you to be his.

THE NATIONAL NEGRO BUSINESS LEAGUE.

Tuskegee Institute, Ala., Jan. 18.—The Executive Committee of the National Negro Business League held a pre-convention meeting at Tuskegee Institute Monday and Tuesday, January 11th and 12th, 1909, in conformity with a decision reached by the Executive Committee at Baltimore last August, so as to more fully consider matters in connection with the expansion and growth of the organization.

The following were present: Mr. J. C. Napier, chairman, Nashville, Tenn.; Dr. S. E. Courtney, Boston, Mass.; Dr. S. A. Furniss, Indianapolis, Ind.; Dr. W. L. Taylor, Richmond, Va.; Mr. W. T. Andrews, Sumter, S. C.; Mr. J. B. Bell, Houston, Texas; Mr. F. D. Patterson, Greenfield, Ohio; Mr. N. T. Velar, Brinton, Pa.; Mr. M. M. Lewey, Pensacola, Fla.; Mr. J. E. Bush, Little Rock, Ark.; Dr. Booker T. Washington, President, Mr. Emmett J. Scott, corresponding secretary. In addition, Mr. Charles Banks, First Vice-President, Mound Bayou, Miss., was asked to be present and sit with the committee during its deliberations. Also present were Mr. W. H. Steward, publisher of The American Baptist, and Dr. C. H. Parrish, both rep-

representing the Local Negro Business League of Louisville, Ky., which is to be host upon the occasion of the next meeting to be held the coming summer. The only absentees were Mr. Gilbert C. Harris, treasurer, Boston, Mass., and Mr. J. C. Jackson, of Lexington, Ky.

At the opening session Mr. Napier delivered a short address of great force. He was asked to repeat it again before the close of the session. It was in part as follows:

We have met this morning in the annual mid-winter meeting of the Executive Committee of the National Negro Business League. Heretofore these meetings have been held in the cold climate and within closed doors in the city of New York. The great advantage of holding this meeting in the lovely climate, under the beautiful sunshine, with open windows at Tuskegee may be at once recognized.

The privilege of visiting and living upon the grounds of Tuskegee is no small one. The success of the business on these grounds, the building of the greatest Negro educational plant on earth, the erection of an educational institution right at the very door of the Southern Negro, and the practical application of almost every industry in which the student will be engaged in after life, all these things are indeed, an inspiration to all who in any manner come into contact with them either directly or remotely. They serve no less to encourage the members of this committee than to inspire every student, and to please every visitor who sets foot upon the grounds of Tuskegee.

Here on the site of the greatest of all Negro business enterprises it is meet and proper that we begin the consideration of such matters as appertain to the general business welfare of the American Negro. What we see and experience here is typical of the success that may attend the intelligent efforts of any Negro in the Southland, who takes time by the forelock or who takes advantage of the opportunities that present themselves to him.

It is the work of the League to send out pioneers in every branch of

business. We as a race have scarcely gotten into the rudiments of the commercial world. It therefore devolves upon this Committee, the executive body of the League, to lead out in these fields. It is our duty to propose and to suggest new phases of business, to advise the opening up of new avenues of commerce and industry to our people. We must see to it that there is no feature of the entire makeup of our complex American civilization, the business and commercial side of it at least, that shall not be explored by Negro effort. In short, in whatever effort, in whatever business, in whatever profession, in whatever industry any other American may be engaged, the Negro must find or make for himself an opening. Whatever necessities of life, or luxuries, or comforts are demanded by his environments and surroundings he should make the effort and be prepared to offer and furnish in order that he may reap the profit that may accrue therefrom.

It is only necessary here to suggest a few of the lines in which we have made little or no showing. And these suggestions are offered only that they may lead some person or persons into new and profitable avenues which may be close at hand and which need only to be mentioned to open their eyes to them.

First. Beginning with the foot; the records of our annual meetings do not show that we have any one engaged in the sale of foot-wear. We have few if any dry-goods stores. We have perhaps, absolutely no one engaged in the hat trade. These are among the most profitable fields of the world of commerce and we should look earnestly to their cultivation. It is not intended here to say that a colored man does not here and there sell these things, but the question is, have they first-class stores in any community where as good grade of these wares may be secured as elsewhere in the same community. If not, then it is our duty to inaugurate movements that will bring about such conditions wherever it is feasible to maintain them.

In every community in which our

people live in any considerable numbers a bank or banks should be established and maintained. This would serve a two-fold purpose. First, it would encourage the people to save their earnings and to cultivate habits of thrift and frugality. Nothing so encourages one to save as a safe, handy and convenient place in which he may go to lodge his savings as soon as they are earned. Second, it would give the financiers the advantage and profit of handling these savings which would otherwise be frivolously squandered or placed in the keeping of people who are not interested in us as we are interested in each other.

The business of the entire country is open to us and we should not overlook any phase of it.

Aside from these features of business life of the cities, all the raw materials of mother earth are beckoning and inviting us to partake of the advantages and profits which they offer. The products of the mine, of the forest and of the farm are all open to us and only await intelligent movement and effort on our part to yield us profit and smile us into prosperity and plenty.

The attention of our people should be called to the great timber resources, the production of coal, the phosphates, iron ores, the great wealth in different sorts of clay, lead, zinc, lime and other products that lie immediately around us in greater or less quantities in all parts of our country.

It is these matters, gentlemen, as your chairman understands it, that we have met here to address ourselves on this occasion. Through you and through the League it is to be hoped that a cultivation of these fields may be encouraged and their benefits explored by Negro intelligence in every part of the country and in every community and neighborhood wherein these advantages may be offered or may suggest themselves.

Reports from various officers of the League were read and discussed. The first decision reached was to hold the tenth annual meeting at Louisville,

Ky., Wednesday, Thursday and Friday, August 18th, 19th and 20th.

THE NEGRO'S PROGRESS.

By John C. Minkins.

The antebellum negro is disappearing, and the more aggressive, progressive, creative Negro is coming to the front with giant strides. We have abundant reason to look hopefully to the future as we look with pride at the past. We are rising. Every new attempt at oppression is but an incentive to renewed effort. Hostile legislation is emancipating us from dependent employees into independent business men, from tenants to landlords, from beggars to contributors.

But we are not content. We demand a fair field, a square deal and no favors, in this land of boasted freedom and equal opportunity. We have proved our worth by every manly test with sword and pen, with brain and brawn. We have won our way to world championships. And we have yet to draw the color line. We demand to be measured by what we can achieve in friendly co-operation, or in rivalry, with the best the world affords. We demand the chance to stand or fall on our merits. We are no longer the nation's wards; we are becoming the nation's warders.

We have seen 20 negro slaves landed at Jamestown before Plymouth Rock was touched by Pilgrim feet, grow into 10,000,000 freemen. We have seen their descendants prominent in every war, whether for colonial independence, to preserve the Union or to liberate millions in the Antilles or the Philippines. We have seen them patriotically baring breasts to shot and shell, saber stroke and bolo, perishing by thousands, but always keeping the old flag, symbol of a nation's honor, from trailing in the dust. We have seen them as ministering angels in the fever camps and hospitals, as devoted teachers in the schools, professors in the colleges and universities, preachers and theologians, doctors and deans, poets and musicians, editors, authors and publishers, inventors, Chautauqua orators, congressmen, ministers plenipotenti-

ary, and occupying thousands of offices within the gift of government. And we have yet to see a Negro traitor!

We have seen within three years the accepted legal doctrine of centuries reversed by an accidental president of the United States and applied to us. Proclaiming the 'square deal,' we have seen him supplant the maxim, 'Better than 99 guilty escape than that one innocent suffer,' with the Roosevelt edict, 'Better that 167 innocent suffer than that one guilty Negro escape.' And we still applaud the Negro Parker who sought to save McKinley from an anarchist bullet at Buffalo. We still cheer the black heroes who saved Roosevelt from Spanish bullets at San Juan hill; we wept with them when dismissed by him 'without honor,' and we supported his successor for the office of president. We have yet to breed an assassin, an anarchist or an ingrate.

We have abundance of gratitude, Christian charity, meekness, patience, courage, self-sacrifice and loyalty. We have only the most glorious recollections from Crispus Attucks to Mingo Saunders. Our past is secure. But those who have lived and died will have done so in vain if we do not improve the heritage they have left us. We are ambitious that our descendants may be as proud of the victories we win in peace, as we are of those our ancestors won in war. Our faces are set toward the morning, our hands are on the plow; we shall not turn back, but press on resolutely to new victories, new honors and the fulfillment of divine prophecy, when Ethiopia's hands shall not be stretched forth in vain.

LINCOLN'S HUNDREDTH ANNIVERSARY.

Time's rounded years centesimal, today,

The glory of fair woman's mission grand

Rose to a height e'er memorable, led—yea,

By angels' whispers and love's guiding hand.

From the great mystery of life there came

A Lincoln for a Lincoln's work-to-be;

Led by an honest heart, this noble name

Followed untarnished in his life's decree.

His soul beheld a man held by a man, Intralled, the weak submission'd by the strong;

He saw his work and there his work began:

"IF SLAVERY IS RIGHT, THERE'S NOTHING WRONG!"

His plans were ever fostered by his years,

He rose and gathered in his rise the might

To wield the pen that dried the bleeding tears

That Ethiopia wept in sad affright.

Success can have no grander meaning than

Was reached in this great life of willed-intent:

One noble purpose for one heart, one man,

One grand completion for one mission sent.

One martyr by a trembling coward's aim,

One resignation to the great beyond;

One loved memorial o'er one Lincoln's name,

One day of days, one noble union bond.

Amid the many tributes of the strong

That rise, today, I come with bared head,

With just this veiled shadow of a song

As Ethiopia's offering for the dead.

—LUCIAN B. WATKINS, Author of "Voices of Solitude."

Fort, Sheridan, Ill.

The electric fan for winter ventilation is quite as important as for summer cooling.—Philadelphia Record.

The Value and Limitations of Industrial Education

By T. S. INBORDEN

(Prof. T. S. Inborden, the writer of the article, "The Value and Limitations of Industrial Education," is Principal of the Joseph Keasbey Brick Agricultural, Industrial and Normal School, located at Enfield, North Carolina. Professor Inborden was born in Virginia and spent the first 17 years of his life on a farm. In his efforts to obtain an education he suffered many hardships and deprivations. He is a shining example of the young man who early determined to equip himself for usefulness and by perseverance attained success. He has in charge a very important work and he is discharging his responsibilities with great credit to himself and to the race. For a few pictures of buildings forming a part of his institution, see illustrated section of this number of Alexander's Magazine.—Editor.)

THE VALUE AND LIMITATIONS OF INDUSTRIAL EDUCATION.

By T. S. Inborden.

Academic Basis.

Industrial training cannot be of value without a certain amount of academic instruction. Industrial Education among Negroes, for its best success, must have as its basis the same preparation, at least, in arithmetic, grammar, reading, writing and drawing that it must have to make it efficient for any other people. That course of instruction which is set aside for Negroes solely because they are Negroes should receive no consideration at the hand of those who are most interested in the solution of this great

problem. I can better illustrate this point. Some years ago I was in a teachers' institute which was conducted in one of the Southern States for Colored teachers. The expert was appointed by the state, who, in discussing some ungrammatical English phrases which were in common use, said, "O, that is all right for you." Some years later we had here a very fine gentleman, a distinguished educator, who, in speaking of certain schools which have a national reputation said, "Why they take boys right out of the woods and in two or three years they can make steam engines and they are contractors and leaders of their people." I asked him why it was that in order to take a course in any of the best grade schools of the country it was necessary to have a college preparation, or at least a first-class high school training as a very necessary preparation. He said, "O, your people do not need that sort of preparation." Are they born prepared? Evidently they are not born geniuses. Then there must be a dual standard of educational propaganda, which is to be deprecated.

The antipathy to Industrial Training by a large number of educated Negroes has been on this ground. I believe that the course of study for industrial leadership should be as thorough and as extensive as that prescribed for leadership in any other calling. Any less preparation means slipshod work, inefficiency, failure.

Ignorant Negroes have had antipathy to Industrial Training because they did not know what it included. They

thought it was simply to teach them how to plow, wash, scrub, to do the most ordinary things with some degree of skill so that they might be better servants. They saw it only from the servant point of view. On the other hand, a large number of intelligent and ignorant Negroes think the missionary societies, philanthropists and State Legislatures have formed a huge combine to keep the Negroes in a sort of serfage.

Whatever truth may be in these forebodings the discussions have been profitable and educative. A few years ago the state schools had reduced their course of study for Negroes to the most elementary branches. The result was that the Negroes sent their sons and daughters to the denominational schools, which decreased very much the enrollment of the state schools. The Negroes knew what they wanted and sent their children where they could get it. The state authorities are quietly comparing catalogues, coming back to the old standards and filling up their halls and building more halls.

It Must Begin With the Elementary

In the course of study for our Industrial schools we must, from the nature of the case, begin very low. The value of it is enhanced because of the situation of our schools in the very heart of the people who have not had large opportunities of home development. I speak with reference to those who are still in the log cabin, who still plow with the ox, who still sweep the floor with a bunch of brushes, whose teacup and saucer is a fruit can, who have no other plate than the receptacle in which the food was cooked. It must necessarily begin low, but not necessarily end here.

It begins with the simple matter of sweeping the floor for many of our matrons will say, as simple as it may seem, it is a fact that three-fourths of the girls under their direction have to be taught to do it. Not all of them from the cabins either. Some of them

are from the best homes. The brooms will show evidence that they have not been properly used. The floors, cracks, and corners will also testify to the same fact.

The Lesson of Experience is Hard and Expensive.

A few years ago I went to New York to buy furniture for one of our dormitories. The gentleman who assisted me was afraid I would not have money to get all the things I needed, so he suggested that I buy tin cups for the tables instead of glass. I thought the suggestion was good, thinking only of the economics in it, so I made the purchase of some very nice cups. Later, a Colored gentleman visited our school and asked me how I expected to teach girls to wash glass by giving them only tin cups to wash. The course was extended at once to include table glass. What lesson is more important to the housekeeper than that of washing table glass? How many girls can do it? How many actually do it? How many people there are who when they sit at the tables in the restaurants and hotels and in their own homes, were it not for a breach of good manners, would inspect the glass for finger prints and lint from the drying cloth. A little thing to teach, this is, but it has to be taught. It has to be taught, as a boy learns to whistle, by continued effort. It may seem extravagant to the uninitiated for some of our schools to use silverware on the tables. There are many well-informed people who know nothing about the care of silver. Many of them can not even wash it clean. They do not know how. This is also true with regard to plates, table linen and other service. The kitchen must be kept in order, food must be prepared, utensils kept clean and in place. All this must be well taught and on a large scale. Milk and butter when brought from the dairy must be kept in a most sanitary condition.

If there is any question as to the value of this sort of training go into

the best hotels and then go into the Negro eating houses. Go into the best Negro eating house and its service will equal only the most ordinary eating house kept by those whose environment and training have been the best.

Step by Step.

This training in our schools begins with the most elementary and goes right along through the best service that can be given. If in the kitchen it includes every kind of food in its season. It includes special dishes as often as they are necessary to teach the lesson. If in the sewing room, it includes plain sewing, dressmaking, fancy work and perfects the girls in it. If in housekeeping, it includes the sweeping of floors, the arrangement of every piece of furniture, every window shade, every curtain, every towel, every picture and every decoration that will add comfort and coziness to the home or room. This may sound like so much chaff to those whose homes have every opportunity of comfort and happiness, but they are the essential things in the lives of thousands of our people who have not such homes. Instruction in these fundamentals means larger opportunities, greater happiness, better service to others if they go into service, better homes if they go back to the old homes, better conditions entirely if they go into new homes of their own.

Drudgery Must be Eliminated by Modern Methods and Machinery.

Boys coming from similar homes must begin on the same level but with other work. They come from the farms but they have to be taught how to harness a horse and how to hitch him to the wagon. They have plowed, but they know only one kind of plow—the cotton plow. They must be taught the use of different plows and different tools. They must learn to repair these tools, and as they advance they must learn to make them. In agricultural schools that are worth the name they use a great deal of complicated labor-

saving machinery. Boys must learn the use of this machinery. Negroes can not compete with their neighbors without using labor-saving machinery. The sooner they learn the better for themselves and their competitors. The question is often asked me why our people go North. They leave the South where the woods are full of game, the creeks and rivers full of fish, where they can grow everything they want to eat and get all the fuel they need with little or no cost. What inspiration is there in an ox? What allurements in a bob-tail mule? What fascination in a cotton plow? The boy who wants to be something wants a change. There is inspiration in a sulky plow drawn by two sleek horses. There is allurements and fascination in a mowing machine that cuts its grain, binds, carries and shocks the same. Our boys go North because of the improved methods of work. Intelligence and modern machinery and methods have eliminated every element of drudgery.

But modern machinery is being brought into the South more every year, and as labor becomes more skilled, and more efficient because more intelligent, the Negroes will find it here the fairest haven on earth for the expression of their native ability. The industrial training given in these schools is preparing them to welcome these improved methods even here in the South.

The Utility of Manual Training.

Our manual training shops are preparing them to build their own homes, make their own furniture, make their own tools. The work of the shops coordinates so well with that of the classroom or academic department that nothing can be found to take its place. If our students want to teach they can put into operation what they learned in the class room. If they do not want to teach they can make more money by drawing on what they learned in the

shop. We have every evidence of the effectiveness of this combination. The shop helps the class-room and the class-room helps the shop. The one co-ordinates with the other in the acquisition of positive knowledge. Both give the student a larger opportunity of usefulness when he leaves school. If the girls can come to us earning from four to six dollars a month and at the end of two or six years go away and demand and get sixteen to forty dollars a month it shows the value in money of such work as it is being conducted here. If boys can come to us earning eight and ten dollars a month and at the end of a few years demand and receive for their service from four to six times that amount per month, it shows the money value of such instruction to them. This is what they are actually doing in every community where our schools are located. Scores of our students have received in our schools inspiration to buy land and to build their own homes.

Some years ago a young man came here with no money. We gave him the work of looking after the lawns, keeping the grass mowed and janitoring the halls. We taught him the use of tools in the shop. Later he graduated from the school and studied theology. Now he has one of the largest Baptist churches in the state. His wife, who was a student here before they were married, took all the industries here, including type-setting, and is now his efficient helper in the school connected with the church. Another boy who graduated here presented himself to one of our higher institutions for further study and wrote me after arriving there that he had only five dollars left for four years' course of study, but that he had been given the charge of two gasoline engines. He never saw a gasoline engine until he came here. When this school needed apparatus for physical laboratory this boy could go into the shop and make it.

Its Material Value to the Community.

So there is a material value in everything our students learn, in our dining-room, in our kitchen, in our laundry, in our sewing room, in our manual training shop and on our farm. There is a material benefit derived by the community. I have in mind several men in the community who have bought their homes; whose sons have built their houses and barns. Seven years ago these farms were nothing more than swamps. Had they been anything else they could not have been bought at any price. The other day when I visited them I found from sixty to one hundred acres in all the crops of the season, including fruit trees and flowers.

These men have not been students here themselves, but their children have, and all of them have had the inspiration of an orderly arranged school farm. They have moved from the cabin into a framed house. They had pictures of their families and of their friends on the walls. There were no whiskey bottles on the mantels and no pipes stuck into the crevices of the chimney. They had the large family Bible on the table and it showed evidences of having been used. A few books and a local paper were also to be seen. Out on the public road near the farm was the neighborhood school-house. This was as neat as a pin, celled inside, shades over the windows, blackboards around the walls, good seats, and at the time of my visit Sunday school was in session, to be followed by the Children's day program. A former Brick school student, who is a farmer in the community, is the Superintendent of the Sunday school. A large number of our former girls were saying "speeches" and singing in the choir. The schoolhouse itself is largely the product of another student. Do you ask the value of industrial training? This is its value. It makes available what we know.

Its Ethical Value.

Aside from the material value these schools have an ethical value. No one can read these lines without seeing at once the highest possible development of the moral life. A joint well made in our shop develops patience, confidence in one's ability, honesty and self-reliance. It gives one the initiative spirit without which all progress is impossible. One farmer who lives some miles from the town on his own farm of sixty-three acres, in his own house which he and the boys built, told me that in his life he considered his church first and his home next, that he was the happiest man in the world, and that he would rather be at home than any place in the world. He had everything he needed to make his home happy and he was well informed. He is a better citizen and a good neighbor.

Work in horticulture, such as tree planting, pruning, grafting, arranging flower beds, lawns and landscape gardening; work in painting, including mixing paints, blending colors, and house decoration; work in agriculture, such as stock judging, soil analysis, bird and insect enemies, rotation of crops and fertilizers; work in manual training and printing; all when taught beyond the point of mere drudgery involve the most advanced study of science, develop an artistic taste and a high state of aesthetical culture.

We must begin our industrial course with the elementary, but to end it with the elementary will be a loss of time and money. Our students must have the highest possible incentive to which to look. To put upon them restrictions and limitations which other races have not is short-sighted policy. It is a shame upon civilization and a mockery to Christianity to even think of doing it. No labor is efficient without intelligence, the more intelligent the more efficient. To attempt to build a system of industrial work upon ignorance is simply a farce. An animal can be trained in many tricks if suffi-

cient time is given to his training, but to attempt to teach a race to build houses, to be agriculturists, and to follow the trades is a greater loss of time unless the correct means are put into the hands and brains of the race for acquiring its own knowledge. Much is said of what the old-time Negro learned in slavery about trades. If he had been taught correctly with books he would have had something to transmit to his children. Take away books and you take away the basis of all knowledge. Emphasize them and you emphasize what is vitally important in the acquisition of every trade or profession. When a man graduates from one of the agricultural colleges in the North he is one of the best all around informed men in the entire country. There is no science of so many branches as that of agriculture, and yet how few of our schools here in the South are prepared to teach more than the merest rudiments of it.

The result is the same whether the limitations are due to a lack of money or to deliberate purpose on the part of those who largely direct policies of Negro education. The result is that a large number of the industrial schools are turning out graduates every year who do not appreciate the dignity of their profession. After a few years they seek other employment. When they work by the side of men from the best schools they fall because their work can not stand comparison.

If their academic studies are not well balanced with their purely scientific studies, which are associated with their industries, they will be judged as deficient in scholarship. They will never make successful teachers of their profession if they are associated with intelligent academic teachers unless they know well literature and English. Of what use is our knowledge of an atom, microbes and bacteria if we can not use a correct English sentence? Our knowledge of literature and English must be extensive in order to cor-

rectly interpret the best that has been written on the subject of our profession.

The industrial curriculum should include a most thorough course in English, which is the medium of our expression; in mathematics, because one can not go very far in any science without such knowledge; in science especially because all our industries are

based upon most accurate science. A mechanic is nothing but a drudge if his intelligence does not enable him to appreciate the best that has been written on the subject of his profession.

When this is the goal there will be no differentiation between the higher education and the industrial education and no antipathy. Both will be on the same level.

WHY SHOULD THE SPIRIT OF MORTAL BE PROUD.

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure,—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen,—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling.
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

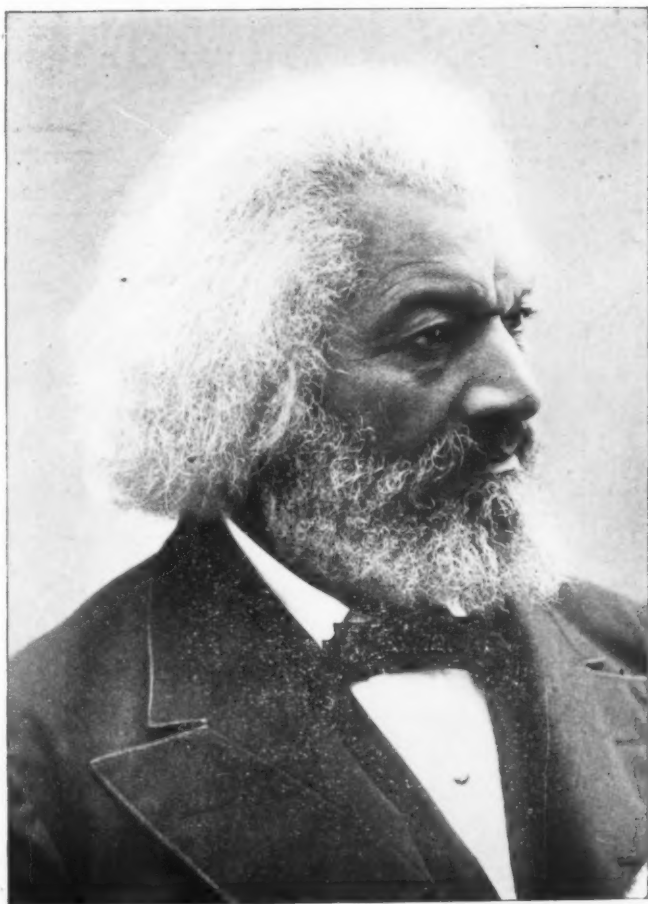
They died, ay! they died: and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,—
Oh, why should the spirit of mortal be proud?

(Note: The above was a favorite poem of Abraham Lincoln. He often recited it to his friends.—Editor.)





FREDERICK DOUGLASS.



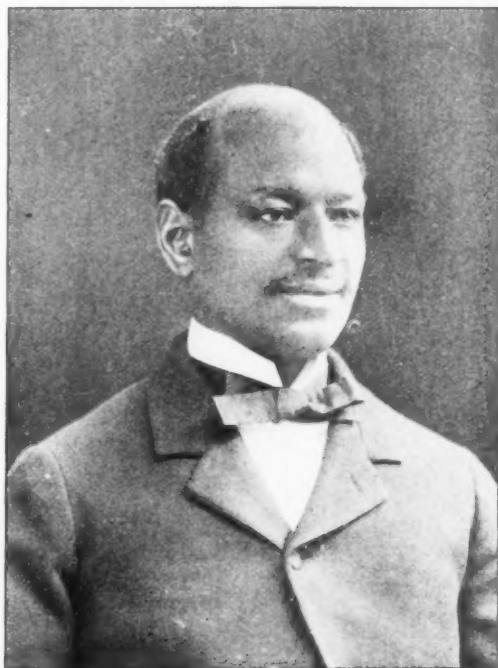
The Douglass Monument, Rochester, New York.



Scene at the Unveiling of Douglass Monument in Rochester, New York.



Scene at the Corner-Stone Laying of the Douglass Monument.

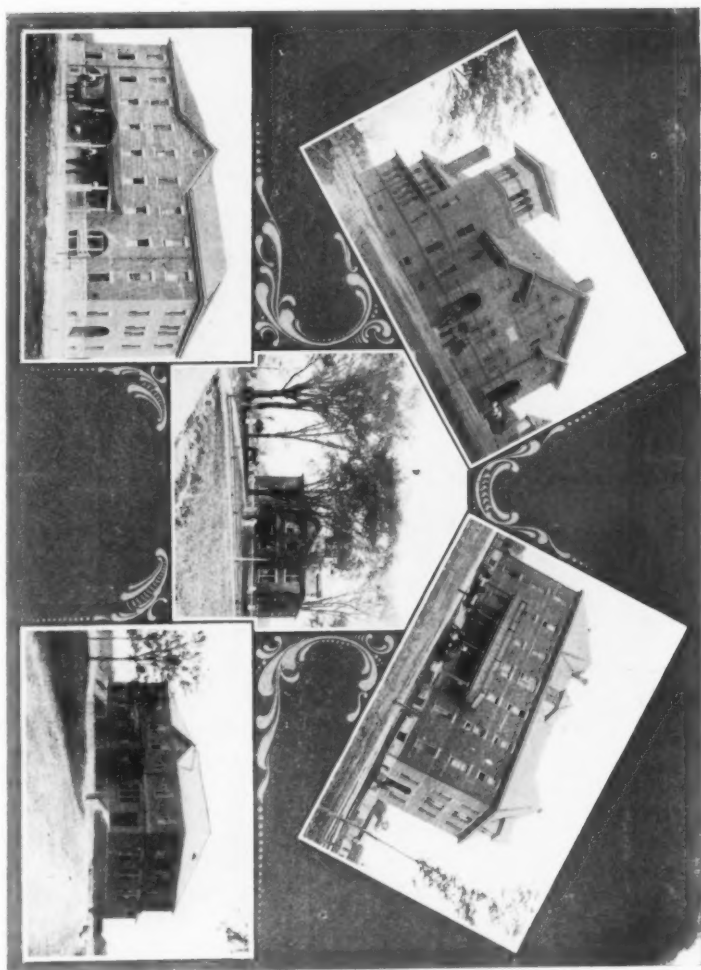


JOHN W. THOMPSON, ESQ.,
Through Whose Indefatigable Efforts the Sum of \$10,000 Was Raised for the
Purpose of Erecting a Monument to the Memory of Frederick Douglass
at Rochester, New York.



MISS GERTRUDE ALEATH THOMPSON.

Who, by Pulling the Stars and Stripes from the Magnificent Bronze Figure of Frederick Douglass, Unveiled the Only Monument Ever Erected on the American Continent to the Memory of a Negro Statesman.



Joseph Keasbey Brick Agricultural, Industrial and Normal Schools, Enfield, N. C.



T. S. INBORDEN,
Principal Joseph K. Brick School.



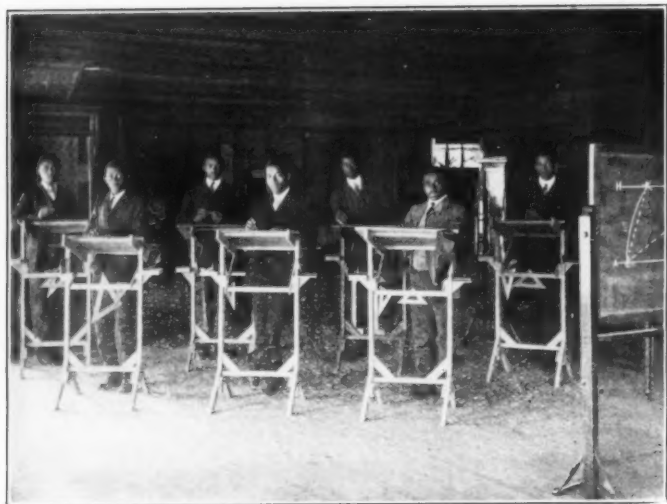
View of Campus, Joseph K. Brick School.



A Class in Sewing.



A Class in Cookery.

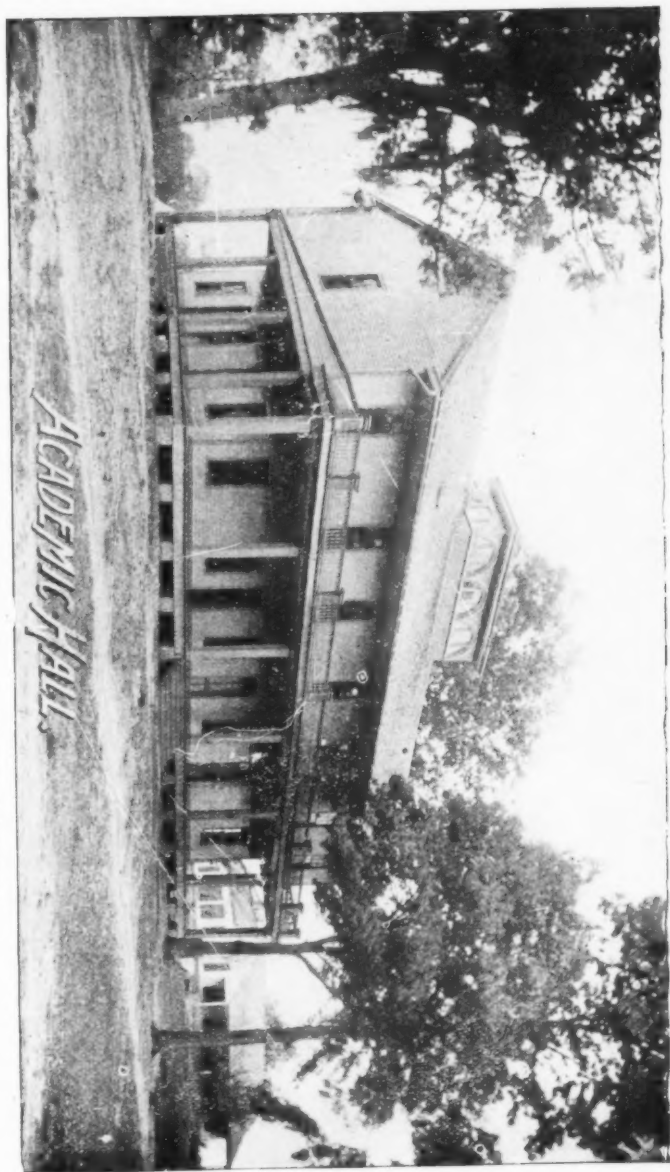


A Class in Mechanical Drawing.

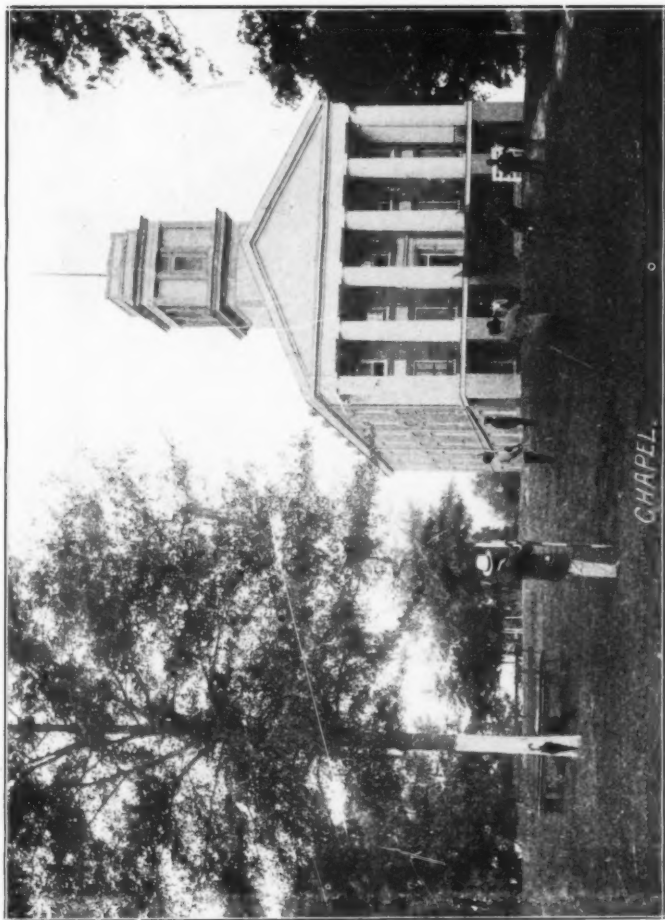


Ready for Work.

Joseph Keasbey Brick Agricultural, Industrial and Normal School.



Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



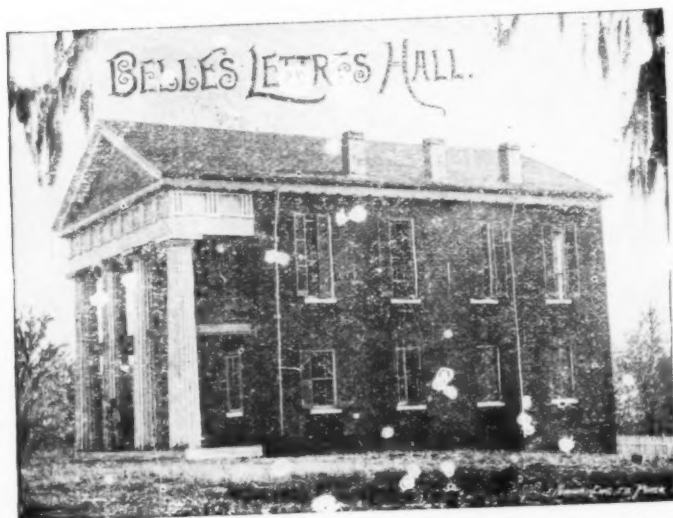
Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



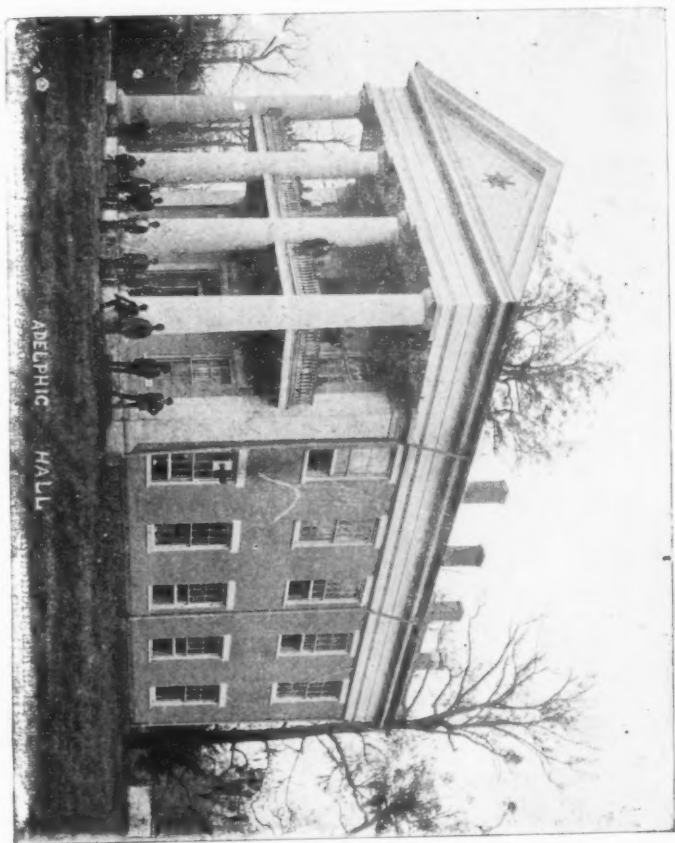
Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



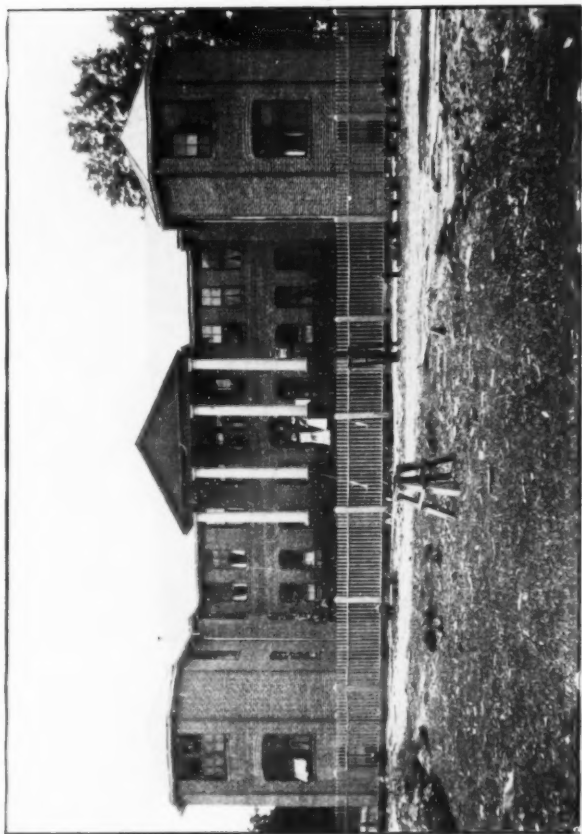
Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.



Alcorn Agricultural and Mechanical College, Alcorn, Mississippi.

Down in Mississippi

By Charles Alexander

One of the best signs of the Negro's advancement in the state of Mississippi, is exhibited, not so much in the accumulation of property on the part of individuals but in the decided change in the faces and the intelligent eye glances of the young men and women, boys and girls, who attend the schools of that state. These bright faces, these intelligent eye glances, give signs of lofty aspirations and high ideals. On account of the increased intelligence among the masses of the Negro race and on account of their upward strivings, home comforts and domestic tranquillity undreamed of twenty-five or thirty years ago are now realized. To whom are we to give the credit for this great change in these people? Surely not to the individual Negro men and women who belong to the so-called self-made class, but to the noble teachers, white and black, who have planted schools of various grades in all sections of the state. Some of these schools have been started in almost inaccessible places, either in the midst of dense and seemingly impenetrable forests, or beyond ravines and hills that were forbidding in their every aspect; and yet a good work is discovered in all of them. The work of these schools is of the most valuable sort. This school work that is every day conducted in the south today is most vital. Upon the success of these schools must depend, not only the future prosperity of the Negro and the amicable and harmonious relations between the two dominant races, but the moral and intellectual status of both races as well.

During our recent visit to Mississippi we delivered a series of addresses

before students and faculties of a number of the strongest institutions of learning in the state, and now we wish to give our readers bits of history concerning these schools.

The first school visited is located at Utica. This institution was planted a few years ago by Prof. W. H. Holtzclaw, a graduate of the Wakelee Institute. It had the humblest sort of start—the principal gathering his students under the shade trees at first, for want of a building, and afterward, by hard work, soliciting subscriptions of money among the Colored people, he was able to buy a dilapidated structure which he called a schoolhouse and in which he domiciled his hopeful flock. This work is now thriving. With a large attendance, a faculty of 25 earnest young men and women, many of them graduates of some of the strongest colleges of the North and South; with over one thousand acres of the best land in the state, plenty of timber and other natural resources, and with a master-teacher, like Professor Holtzclaw, the Utica Normal and Industrial Institute is bound to maintain a strong position among the best schools of the state. The school buildings are well kept, the campus is orderly and clean, the students are well disciplined, and the teachers are all zealous in the good work, and enthusiastic supporters of the principal's well planned program. Prof. L. C. Jones, whose portrait accompanies this article is doing a splendid work both as head of the academic department and as a lecturer to the farmers in the surrounding country. From our experience with the boarding department of Utica we judge that the most

rigid economy is practised—indeed, if the economy of the boarding department is carried much further the teachers and students might as well “fold their tents like the Arabs” and steal away and die.

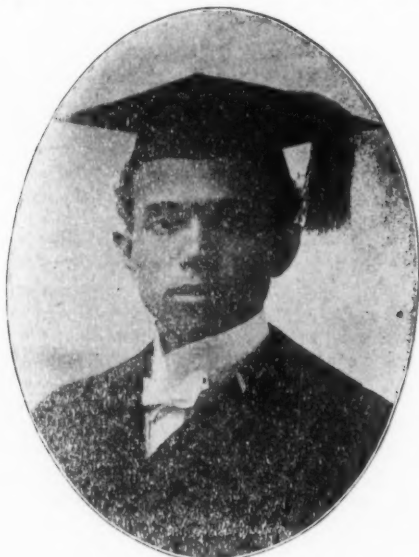
After spending two very pleasant days at Utica we went to Jackson, the capital of the state. We were met at the railroad station by Dr. L. W. West Manaway, a very hospitable

is sweet to those who have followed its history.

Dr. Manaway gave us the following valuable information concerning the material prosperity of Mississippi Negroes:

Negro merchants in Mississippi, 2217; drug stores, 16; practicing physicians, 38; contractors, 68; Negro banks, 10, as follows:

Lincoln Savingsk Bank, Vicksburg,



L. C. JONES,

In Charge the Literary Work of the Utica Normal and Industrial Institute.

Methodist minister, the recognized statistician and historian of the Eighth Episcopal District of the A. M. E. church. He placed at our disposal his beautiful home, his horse and buggy and his own services. We went to Campbell college, conducted by our friend, Dr. M. M. Ponton and there delivered an address to a large audience composed of students and faculty. This institution deserves better support on the part of the church than it is now receiving. It has a great future and already the fruit of the work

capital stock, \$25,000; Penny Savings Bank, Indianola, capital stock, \$35,000; Yazoo Penny Savings Bank, Yazoo City, capital stock, \$35,000; Southern Bank, Jackson, Miss., capital stock, \$30,000; Bank of Mound Bayou, Mound Bayou, Miss., capital stock, \$25,000; American Trust & Savings Bank, Jackson, capital stock, \$20,000; Union Savings Bank, Vicksburg, capital stock, \$10,000; Bluff City Savings Bank, Natchez, capital stock, \$10,000; Penny Savings Bank, Columbus, capital stock, \$10,000; Knights of Honor Savings

Bank, Greenville, capital stock, \$10,000.

Number of Negro Business Leagues, 22.

Institutions for Education of Negro Youths: Campbell College, Jackson,

the American Missionary Association; Magnolia Industrial school, under the auspices of Colored people; Winona Institute, at Winona, under the auspices of Colored people; Ward's Academy, Natchez, under the auspices of the A.



REV. L. W. WEST MANAWAY, M. D.

Jackson, Mississippi—Statistician and Historian of the Eighth Episcopal District of the African Methodist Episcopal Church.

under the auspices of the A. M. E. church. Baptist College at Natchez; under the auspices of the Negro Baptists of Mississippi. Kosciusko Industrial College; under the auspices of the Central Baptist Association. Mound Bayou Institute, under the auspices of

M. E. church, Okolona. Institute, at Okolona, under the auspices of Colored people; Reformers Industrial school at Greenwood, under the auspices of the Colored Elks; Gloster Industrial Baptist college, at Gloster, under the auspices of the Centerville Baptist As-

sociation; Florence Industrial School at Florence, under auspices of friends; C. M. E. Industrial and Mechanical school, under the auspices of the C. M. E. church at Holly Springs; Alcorn A. & M. college, under the auspices of the state, the faculty from the President down are all Negroes; Utica Industrial Mechanical school at Utica, supported by friends, under the management of Prof. Holtzclaw; Rust University at Holly Springs, under the auspices of the M. E. church, North; Meridian trial school, at Edwards, under the auspices of the M. E. church, North; Tougaloo University, at Tougaloo, under the auspices of the American Missionary Association; Lincoln Academy, at Meridian, under the auspices of the American Missionary Association; The Baptist college, at Jackson, under the auspices of the American Baptist Association; Southern Christian Industrial school, at Edwards, under the auspices of the Christian Association; Mary Holmes Industrial School for Girls, at West Point, under the auspices of the Presbyterian Association.

One of the most delightful experiences of our Mississippi trip was our drive of seven miles (from Jackson) to Tougaloo University and our entrance upon its wonderful campus. This magnificent plant, with its glorious surroundings, situated just back of a beautiful grove of great trees, with flowers growing in profusion on every hand, and creeping vines swaying in the breezes—this splendid institution of learning made a profound impression on my mind—it should have an endowment of at least two million dollars. We hope that some friend will soon see the need of making Tougaloo University as strong financially as it is attractive and useful and as it deserves to be made. There is not an institution in the state that has a more thrilling history, that has lifted a larger number of men and women from a lowly estate to one of self-reliance and self-respect. Indeed, there

are few institutions in all the South-land that have contributed as much to the elevation and redemption of the Negro as has Tougaloo University. The Christian training which the young people receive at this seat of learning is broad and thorough. No wonder the best white people, and practically all of the Colored people who know of its great benefits to the race, give it their heartiest endorsement and sympathy. The moral standards at Tougaloo are high, the ideals are lofty and the discipline is almost faultless. The demeanor of the students after they have left the University, their success in the various professions in the trades and in business, are a constant source of satisfaction to the president and the faculty. The showing of self-respect, efficiency, reliability and Christian example is Tougaloo's reward offered by nearly every student who goes out into the world with its equipment. The Christian unity which the institution teaches, emphasizes, and exemplifies, which takes such a firm hold of the young men and women who place themselves under its influences, is a great blessing to all the people of the South. Tougaloo imparts to the Negro student the most helpful knowledge; it teaches the Negro the importance of continuing, even after leaving school, the process of absorbing and assimilating the very best elements of American civilization they may be able to discover, and at the same time, to fail not to cultivate and retain as much as possible that sunny, buoyant, hopeful, optimistic nature with which they are endowed, as well as those warm sympathies, deep religious convictions, hospitable tendencies, and other rich natural endowments which has characterized the race as a permanent racial asset.

Never will I forget the ride from Lorman to Alcorn behind those two dreamy-eyed, long-eared, thin-bodied, stubborn-minded little mules, a dis-

tance of eight miles, though it really appeared to be fully 20 miles, on that April afternoon. The dust, oh, the dust! The dust was deep, very deep, the wind was high, the mules were either tired or lazy or both, and the driver, a happy sort of fellow, a good specimen of the old time plantation sage, historian and philosopher, urged the mules with loud voice, vociferous cries, violent jerks of reins, which must have hurt the animals' teeth if they had any, and heavy blows on the back with his short whip; every cry, every jerk, every blow meant a sudden and unavoidable deposit of more dust in eyes, ears, nose, mouth and on the clothes. The miles stretched out endlessly and likewise in great length, and while the country was really beautiful, the luxuriant growth of everything that grows at that season of the year, the tall timber, the wild flowers, the grey moss which hung in great bundles from the trees, the song bird, the wild animal—all conspired to make the trip attractive; and the humorous narratives of the driver giving bits of unwritten history concerning the country and the college, all proved interesting and entertaining, but none received the attention merited or was estimated at its true value on account of the oppressiveness of the dust.

But we reached the college campus at last. Alcorn Agricultural and Mechanical College is delightfully situated. It is a healthy spot, removed from the temptations of town and city. The student has here a chance to learn not only from books, but from nature. The country is most picturesque, the variety of both plant and animal life to be seen on every hand is most abundant. This college is conducted entirely by Colored men and women. These men and women are well trained for the work they are doing. They demonstrate real ability, and under the guidance of the efficient president, Professor L. J. Rowan, the institution is doing a grand work for the Negro.

The work of this college proves conclusively that the Negro is capable of self-government, that he has attained self-efficiency, that he is able to maintain firmly, high moral standards and reach an understanding whereby all the factors and elements of local government may be harmonized. President Rowan is a man of excellent qualities of head and heart. He is a man of large executive ability. This institution is advancing admirably under his administration. The sympathetic hearing which we received while addressing the students and teachers was touching and pathetic in the extreme.

This college was founded in 1871 as Alcorn University. The name was changed in 1878 to Alcorn Agricultural and Mechanical College. The property of the institution consists of three hundred acres of land, three recitation buildings, a number of comfortable cottages for the teachers, dormitories and an imposing chapel with a seating capacity of 1500 persons. In all there are thirty-three buildings on the campus. The campus has the shape of a horseshoe. Good order, politeness, thoroughness in preparation and lofty aspirations characterize the people in this Negro college settlement.

S. P. Verner points out that the recent discovery of the chimpanzee in a part of Africa where it had not been known to exist enables us to define a few regions where the gorilla, the chimpanzee and the pygmies exist in conditions suggestive of the possibility of discovering the fossils of their ancestry in good preservation. The pygmies are now known to have existed practically *in situ* for 3000 years, and it is probable, Mr. Verner thinks, that the two great anthropoids may have been there for as great, or a greater length of time. He is trying to indicate localities of limited area in which the likelihood of discovering the fossils mentioned is very great.

Emanuel Swedenborg and His Works

(A Review From the New York Sun)

By M. W. Haseltine

SOME NEW BOOKS.

Emanuel Swedenborg—First Notice.

What deserves to be described as an event in the history of literature and religion is the completion of the Rotch edition of the writings of Emanuel Swedenborg (Houghton, Mifflin & Co.) The thirty-two volumes of this monumental edition, few if any of which contain less than 400 pages apiece, present a carefully executed English translation of all the works of Swedenborg, most of which were originally composed in Latin, which embody his religious and ethical teachings, together with his account of the wonderful things believed by him to have been seen in the world of spirits and the heaven of angels. But for the judicious expenditure of the Rotch fund, bequeathed for the purpose, this accurate and exhaustive exposition of the Swedenborgian philosophy could never have seen the light. To the trustees of that fund and to the present publishers all thoughtful persons who desire a first hand and an extensive acquaintance with the ideas of one of the great thinkers of modern times are under great obligations. In the present notice we shall merely try to convey a faithful impression of Swedenborg's personality and life, reserving for a later occasion an outline of his cardinal doctrines and exhortations.

I.

It may help us to understand the career of Emanuel Swedenborg if we glance at his progenitors and their environment. His grandfathers on both the paternal and maternal sides were connected with Sweden's great mining industries. Daniel Isaacsen, the father of Bishop Swedberg, was a member of a peasant family who rose from comparative poverty to affluence by a successful mining venture. Albrecht Behn, Swedenborg's maternal grandfather, occupied at the Swedish Board of Mines a position similar to that which the philo-

sopher was himself to hold later. It will be observed that Swedenborg's surname differs from that of his father and grandfather. The variety of names in the same family is due to first, the custom of taking names from the family seats in place of the usual patronymic and, secondly, to the change of title brought about through the ennoblement of one branch of the Swedbergs. The sons of Daniel Isaacsen called themselves Swedberg from the name of their homestead, "Sweden;" while Swedberg was changed to Swedenborg when Bishop Jesper Swedberg was ennobled by Queen Ulrica in 1719.

Jesper Swedberg, the second son of Daniel Isaacsen, was born in 1653. His parents, who were pious people, devoted him to the church, and he was ordained in 1682. He was appointed successively chaplain of the Horse Guards, court chaplain, dean and pastor of Vingaker, professor in Upsala university, dean of Upsala and Bishop of Skara, which last office he held for 33 years. He was a devout and upright man, an indefatigable worker and an enthusiastic reformer; in fact, a man whose exemplary conduct and untiring zeal made him conspicuous among the relatively careless clergymen in the Sweden of the latter half of the seventeenth and first third of the eighteenth centuries. He was described by a contemporary as "a man full of zeal, but without bigotry."

Such was the father of the founder of the new religion. About Swedenborg's childhood little is known. He was born at Stockholm on Jan. 29, 1688, and was the third child of his parents. His early education was received in Upsala, where he acquired a knowledge of the Latin, Greek and Hebrew languages, to which he subsequently added Arabic. While still young he also became an adept in mathematics and the natural sciences. Having completed his university course at Upsala in 1710, he visited England, Holland, France and

Germany, but five years later returned to the same university town, where he devoted himself to natural science and engineering. In 1716 Charles XII. appointed him assessor in the Swedish College of Mines, and in the same year Swedenborg published various mathematical works. In 1724 he declined the chair of mathematics, in Upsala university. As early as 1721 he sought to lay the foundation of a scientific explanation of the universe and 13 years later published his "Philosophical and Mineral Works," the first volume of which, his "Principia," set forth his views of the first principles of the cosmos—a curious mechanical and geometrical theory of the origin of things. Some years before he had sent to a brother-in-law a long list of inventions which he had either completed or projected. In some of these he seems to have anticipated the mechanical contrivances of the present age, just as afterwards he anticipated scientific theories which are usually regarded as strictly modern. One of these inventions, for instance, was "the plan of a certain ship, which with its men was to go under the surface of the sea wherever it chooses, and do great damage to the fleet of the enemy." Another device was for setting mill wheels in motion where falling water was not available; "the wheel will, nevertheless, revolve by means of a fire which will put the water in motion." Further products of his active brain were a magazine air gun to discharge 60 or 70 shots in succession without reloading and a flying machine to the idea of which he recurred later.

He had many schemes also for his country's good; among these he tried, but unsuccessfully, to secure the foundation of a chair of mechanics at the University of Upsala. Among still other novelties proposed by him which his fellow countrymen were slow to adopt were his plan for an astronomical observatory, a scheme for the extensive manufacture of salt in Sweden, a new slow combustion stove, a new method of discovering mineral veins, a decimal system of coinage and measurement. Among the services which he was able to render the government was the transportation under his direction of two galleys, a sloop and five large boats for a distance of 14 English miles overland. Other works in which he had a hand were the construction of the great dock of Carlsrona and the

in his life in the publication of a treatise on the "Infinite and Final Cause of Creation," which discusses the relation of the finite to the infinite and of the soul to the body, and seeks to establish a bond of connection in each case as a means of scheme for connecting the North Sea and the Baltic by a canal, which latter undertaking, however, was not completed, owing to the death of King Charles XII., at whose private expense it was to be executed.

II.

In 1721 Swedenborg, who for some years had occupied a seat in the House of Nobles in the Swedish Diet, started upon a second foreign tour, in the course of which he published several scientific and speculative works, as for example a treatise on chemistry and physics; observations on iron and fire; a work on the construction of docks and dykes, and miscellaneous observations on geology and mineralogy. The backward condition of things in Sweden is attested by the fact that Swedenborg found it necessary to publish most of his works abroad. When he brought out his treatise on algebra (the first in the Swedish language) he questioned a brother-in-law as to whether there was any one in Upsala who knew enough of the subject to read his proofs for him.

We have referred to the appearance of his philosophical and mineral works, which were published in three folio volumes in 1733. It was the appearance of this book which won for Swedenborg a European reputation and brought him into correspondence with some of the leading philosophers and scientists of the day. In the following year the St. Petersburg Academy of Sciences invited him to become a corresponding member, and he was one of the first elected members of the Royal Academy of his own country.

In 1735 we come to a turning point overcoming the difficulties involved in their relations. Thenceforward, throughout the middle period of his career, Swedenborg applied himself to the problem of discovering the nature of soul and spirit by means of anatomical studies. He again traveled in Germany, France and Italy in quest of the most eminent teachers and the best books dealing with the human frame. The outcome of his new inquiries included among other works his "Economy of the Animal

Kingdom" (London, 1740-41) and "The Animal Kingdom" (the first two parts at The Hague, 1744-45, and a third part at London in 1745.) We observe here that a profound change was coming over Swedenborg which was to make of the scientific inquirer the supernaturalist prophet. Neither by geometrical, nor physical, nor metaphysical principles, had he succeeded in reaching and grasping the infinite and the spiritual, or in elucidating their relation to man and man's organism, though he had caught glimpses of facts and processes, which, in his opinion, required only confirmation and development. Later in life he wrote to a correspondent that "he was introduced by the Lord, first into the natural sciences and thus, from the year 1710 to 1744, prepared when, at the last named date, heaven was opened to him." The latter great event is described by him as "the opening of his spiritual sight," "the manifestation of the Lord to him in person," and "his introduction into the spiritual world."

It was in 1745 that Swedenborg published the remarkable book entitled "The Worship and Love of God." Written at the transitional period of the author's life, this essay gathers up many of the ideas found in his earlier works and reaches forward to the higher truths which he was thenceforward to expound. Four years later, namely, in 1749, appeared the first volume of "Arcana Coelestia." The poetic diction of the preceding book has here been discarded for un-rhetorical prose, philosophical speculation has given place to confident assertion in regard to spiritual matters, though the assertion is unaccompanied by a trace of egotism; theological orthodoxy is superseded by the widely different system of doctrine usually associated with the author's name. In the preceding work the story of the creation was accepted as literal history, though interpreted somewhat freely in accordance with the writer's speculative ideas; in the new book it is regarded as a divine allegory, the only consistent interpretation of which he declared to be spiritual. An explanation of the change is given by Swedenborg himself in the concluding paragraph of the introduction to the "Arcana Coelestia." He says that out of the Lord's divine mercy it had been granted to him for several years to be constantly in company with spirits and angels, hearing them

converse with each other and conversing with them. Hence it had been permitted him to hear and see things in another life that were astonishing and that never before had come to the knowledge or imagination of any man. By many persons this extraordinary claim was naturally regarded as a proof of mental aberration, but Swedenborg's followers have not hesitated to accept it fully on the ground that in no other way can they account for the spiritual insight which his later writings display. He subsequently told a friend that he was elevated into heaven by degrees only and that for a number of years he had dreams the real signification of which he did not at once understand. He kept a record of his dream experiences during 1744 in a private diary first published in 1859, the authenticity of which is now fairly established.

These visions were often accompanied by violent tremors and trances, and during their continuance his sleep often lasted from 10 to 13 hours. What is unique in Swedenborg's case, far from being a victim of religious excitement, he watched and studied himself with the eye of a scientific observer. He was well aware that people are sometimes led away by emotion to imagine all kinds of things, and was careful to guard himself against such extravagances. For a man living an active life in the world, a mathematician and logician and a devotee of natural science, to succumb to mental illusions is a most unlikely phenomenon. Neither do we hear of any "sudden conversion" to account for the change that came over Swedenborg after 1744 and 1745. He continued to write and publish for nearly 30 years other works which are thoroughly sane and consistent, and which to those who have examined them most carefully bear evidence of great wisdom.

III.

In 1747 Swedenborg resigned his position of assessor of the Royal Board of Mines and thereafter devoted himself to the exposition of the truths which constituted what he termed the true Christian religion. The publication of the works written for this purpose, works which occupy very many volumes, necessitated many journeys between Sweden and Holland or England, which went on without mishap until his death in

London in 1772, when he was 84 years old. Besides innumerable prefatory writings he lived to see his "True Christian Religion" delivered from the press and to write an appendix to it.

None of the extant portraits of Swedenborg are of high artistic merit. The best is that which forms the frontispiece of the "Philosophical and Mineral Works" representing him at the age of 45. In this likeness the face is pleasing and not unhandsome, alert with intelligence and full of conscious power; it is, however, somewhat prim and self-satisfied in aspect. Cuno, a contemporary, declares that this portrait, "although finished 40 years ago by the engraver Bernigroth, is still perfectly like him, especially in respect to the eyes, which even in his old age have retained their beauty." Elsewhere Cuno says: "When he gazed upon me with his smiling blue eyes, which he always did in conversing with me, it was as if Truth herself was speaking from them." They had a magnetic power even over unsympathetic subjects. When Cuno took leave of him in 1769 the conversation turned upon the improbability of their meeting again. Swedenborg spoke with eager anticipation of the last great change which he knew must come to him before long, and Cuno recalls that as he spoke "he looked so innocent and so joyful out of his eyes as I had never seen him look before. I did not interrupt him," said Cuno, "and was, as it were, dumb with astonishment." Other witnesses speak of the seraphic look which he had at times and of the general serenity of his countenance. Sometimes when he had been in converse with spiritual beings his eyes are said to have been filled with a wonderful light which alarmed beholders, but under ordinary circumstances his appearance was placid and benignant.

In figure Swedenborg is described by most observers as tall, though it appears that he was not much above the medium height. In his old age he was of spare habit, which doubtless added to his ostensible stature. The Rev. Nicholas Collin, rector of the Swedish church in Philadelphia, who visited him in 1766, thus depicts his personal appearance: "Being very old (78) when I saw him, he was thin and pale but still retained traces of beauty and had something very pleasing in his physiognomy and a dignity

in his tall and erect stature." Swedenborg's bodily activity in his later years was much remarked upon. Cuno bears witness that when Swedenborg was in his late seventies he was for his age a perfect marvel of health. He says that, although Swedenborg was more than twenty years older, he (Cuno) would be afraid to run a race with him, because "he was as quick on his legs as the youngest man." Somewhat later Cuno testifies: "When I dined with him the last time he told me that a new set of teeth was growing in his mouth. Who has ever heard this of a man 81 years old?"

We learn that Swedenborg's manners in society were easy, polished and agreeable. He was equally at home with high and low, dining not infrequently with royalty in his own country, yet living on friendly terms with his humble landlord in England. According to Robsahm, another contemporary, he was not only "a learned man but also a polished gentleman. A man of such extensive learning, who, by his books, his travels and his knowledge of languages had acquired distinction both at home and abroad, couldn't fail to possess the manners and everything else which in those times caused a man to be honored and made him agreeable in society." Still another contemporary, Sandels, tells us that "he was cheerful and pleasant in company and by way of recreation from his severe labors enjoyed intercourse with intelligent persons, by whom he was always well received and much respected. He could also properly meet and playfully direct into another channel the kind of curiosity which frequently desires to obtrude itself into the consideration of serious things." Owing to defective utterance Swedenborg was not a brilliant conversationalist; nevertheless "whenever he spoke all other talk was hushed." Ordinarily he pronounced very distinctly, but he stuttered a little when he tried to speak quickly. He was unwilling to enter into any disputes on matters of religion, and if obliged to defend himself he did it with gentleness and in a few words. When he was contradicted he kept silent.

IV.

Those who remember what Swedenborg has to say about conjugal love may be surprised to learn that he was never married. When he was a young

man he became formally betrothed to a daughter of the great Swedish savant Polhem, but she ultimately discovered that she did not care for her fiancé. The fact becoming known to Swedenborg he renounced his claim to her hand and vowed that he would never allow his thoughts to settle upon any particular woman again. This vow he religiously observed. Nevertheless he was fond of the society of ladies, and in contemporary literature there are extant several charming pictures of his intercourse with them. Unquestionably he esteemed the company of a fine and intelligent woman as one of the purest sources of delight. Cuno relates that he once took Swedenborg to dine at a friend's house when several highly educated ladies were present. "His deportment was exquisitely refined and gallant. When dinner was announced I offered my hand to the hostess and quickly our young man of 81 years put on his gloves and presented his hand to Mile. Hoog, in doing which he looked uncommonly well." On the occasion of his visit in the last year of his life to Gen. Tuxen the latter apologized for having "no better company to amuse him than a sickly wife and her young girls." Swedenborg replied: "And is not this very good company? I was always partial to ladies' company." Sandels expresses the opinion that Swedenborg's preference for living alone was due mainly to the fact that his studies required perfect stillness in his house both day and night. Although, however, there was no prattle of children in his home, he often sought their company outside. Himself childlike in manner, he delighted in the society of the young and innocent. His landlady in Amsterdam told Cuno: "My children will miss him most for he never goes out without bring them home sweets; the little rogues also dote upon the old gentleman so much that they prefer him to their own parents."

Mr. Trobridge, his latest biographer, to whom we are indebted for most of these details, records that of Swedenborg's personal habits we have many particulars. He was most temperate in eating and drinking, seldom touching flesh meat and never taking more than two or three glasses of wine at a time, and this only in company. Robsahm says that "when not invited out his dinner consisted of nothing but a roll soaked in boiled

milk; this was always his meal when he dined at home." When traveling he naturally accommodated himself to circumstances, for then, as Cuno relates: "Chocolate and biscuits served in his own room usually constituted his dinner." He told Gen. Tuxen in 1770 that for the 12 preceding years he had scarcely taken any other food than coffee and biscuits, as in his old age he was afflicted with a weak stomach. Of coffee he was very fond and took it at all hours of the night and day, well sweetened with sugar. He was also much addicted to snuff.

His habits of sleep were extraordinary. We are told that he worked without much regard to the distinction of day and night, having no fixed time for labor or rest. "When I am sleepy," he said, "I go to bed." Often he slept for as much as 13 hours at a stretch, and when in a trance condition would sometimes lie in bed for several days without eating. Not long before his death "he lay for some weeks in a trance without any sustenance and came to himself again." At such times he desired to be left alone, telling his landlord not to be troubled, as all would be well. On his culminating work, the "True Christian Religion," he labored indefatigably day and night. Notwithstanding his enormous productiveness his composition was neither loose nor careless. It is also noteworthy that when writing during his latter years, when he declared that he wrote under the dictation of a higher power, he used no aids beyond the Bible and his own carefully prepared indices of his former works. His manifold writings produced in England and in Holland were published entirely at his own expense, though the cost of printing one of his preceding works was borne by the Duke of Brunswick. He never gained a farthing from the sale of the books which he believed himself inspired to write. He gave them to the booksellers, who charged for them whatever they could get.

It would be impossible to imagine a more simple and unworldly man than Swedenborg. Though he enjoyed an income which for him was ample he did not spend it on himself, but was content with the barest necessities of life. He was so trustful of others that he would send his landlord to a drawer in which he kept money to help himself to what he needed. At his death he left no will

and little property. In his later years he always travelled alone. He told Cuno that he had no need of an attendant, as his angel was always with him. Wherever he went he was beloved, and people said that he brought them good fortune. Sea captains averred that they always had prosperous voyages when he was on board.

There is no evidence of bodily or mental decadence until within a few weeks of his death, except that once he suffered from fever, with usual accompaniment of delirium. "He enjoyed," says Sandels, "a most excellent state of bodily health, having scarcely ever been indisposed." The records of the Royal College of Mines show that his attendance was regular when he was in Sweden, except for occasional brief illnesses, apparently colds. Incompatible with the theory of senile decay is the fact previously mentioned that he constantly travelled alone, and did so even on his last journey, which he began in his 83d year. The closing scenes of his life were in keeping with its normal peaceful tenor. Some time before his death he foretold the date to his landlady and to the maidservant who waited on him. The latter remarked that he seemed as pleased at the prospect "as if he was going to have a holiday to go to some merrymaking."

V.

What signs of seership or of supernatural power were given by Swedenborg to justify his claim that his "True Christian Religion," was the outcome of inspiration and of intercourse with the spiritual world? He never availed himself of any such signs for that purpose. On the contrary he seldom referred to the proofs of his extraordinary powers and refused to confirm his mission by such means. Prelate Oetinger wrote, "That Swedenborg has knowledge of hidden occurrences has been demonstrated by well attested instances, but he is indisposed to avail himself of them to procure assent and credibility for his writings." Even when appealed to by anxious persons for information about their deceased friends—though the persons concerned might be members of royal houses—he kindly but firmly declined to satisfy them unless there was some special reason for his doing so. Nevertheless there are many verified records of remark-

able revelations made by him to different persons in the course of his life. Marvellous as these revelations appeared to onlookers, he did not himself regard them as in any way miraculous, but simply as indications of the reality of his converse with the spiritual world. "These must by no means," he said, "be regarded as miracles, for they are merely testimonies that I have been introduced by the Lord into the spiritual world and had converse there with angels and spirits in order that the church, which hitherto has remained in ignorance concerning that world, may know that heaven and hell really exist and that man lives after death a man as before, and that thus no doubts may flow into his mind in respect to his immortality."

Three instances where Swedenborg had intercourse with spirits were made the subject of special investigation by the contemporary philosopher Kant and accepted by him as authentic. These are the stories of his disclosing to Queen Louisa Ulrica of Sweden the nature of a secret that had existed between herself and her deceased brother, the Crown Prince Augustus William of Prussia; his description of a destructive fire that was raging in Stockholm while he himself was at Gothenburg, and his revealing to the widow of M. De Marteville, formerly Dutch ambassador at Stockholm, the hiding place of a missing receipt for money paid by her late husband. The first of these incidents is related by Count Hopken. It seems that one day when Swedenborg was at a court reception her majesty asked him whether in the other life he had seen or talked with her deceased brother, the Prince Royal of Prussia. He answered no, whereupon her majesty requested him on his next visit to ask after her brother and give him her greeting. At the next court reception Swedenborg again appeared and approached her majesty, who no longer remembered the commission she had entrusted to him. Swedenborg not only greeted her from her brother, but also presented her brother's apologies for not having answered her last letter. The answer, he had said, should be conveyed through Swedenborg, and this was privately done. The queen was greatly overcome on receiving the communication and said "No one except God knows this secret."

The most particular account of the Stockholm fire contained in a letter of Immanuel Kant. In Kant's opinion the occurrence placed the attribution of extraordinary gifts to Swedenborg beyond all possibility of doubt. It appears that on a certain Saturday in the year 1750 Swedenborg arrived at Gothenburg from England, and was invited by a Mr. William Castel to his house to meet a party of 15 persons. About 6 o'clock Swedenborg went out and returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in the Sodermalm suburb of Stockholm—Stockholm is about 300 English miles from Gothenburg—and that it was spreading very fast. He said that the house of one of his friends whom he named was already in ashes and that his own house was in danger. At 8 o'clock p. m., after he had been out again, he joyfully exclaimed: "Thank God! The fire is extinguished the third door from my house." The news quickly spread throughout the city and caused great commotion and consternation. On Monday evening a messenger arrived at Gothenburg who had been despatched by the Stockholm Board of Trade while the fire was still raging. In the letters brought by the messenger the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning a royal courier arrived with a confirmation of the intelligence and with the announcement that the fire had been extinguished at 8 o'clock p. m. on Saturday.

Mrs. Marteville, widow of the Dutch ambassador in Stockholm, was called upon after her husband's death by a man named Croon, a goldsmith, to pay for a silver service which her husband had purchased from him. The widow was convinced that her late husband had been much too careful in money matters to have overlooked the payment of this debt, yet she was unable to find the receipt. The amount claimed was considerable and in her trouble she implored Swedenborg to ask her husband what was the truth about the silver service. Swedenborg did not refuse to comply with her request. Three days afterward, when the lady had company at her house to drink coffee, Swedenborg called and informed her that he had conversed with her husband, who had said that the debt had been paid seven months before his decease and that the re-

ceipt was in a bureau in an upstairs room. The lady replied that the bureau had been cleared out but that the receipt sought for had not been found among the papers. Swedenborg explained that her husband had described how, after the left hand drawer had been pulled out, a board would appear and that when this also had been drawn out a secret compartment would be disclosed containing, together with his private Dutch correspondence, the desired receipt. Upon hearing this statement the whole company arose and followed the lady into the room upstairs. The bureau was opened, the compartment was found and the papers were discovered therein, in accordance with Swedenborg's description. Kant expressed the conviction that the authenticity of this, as of the other two stories above related, was established beyond question. There is trustworthy evidence that to John Wesley, as well as to the people with whom he was living in London, Swedenborg foretold the day on which he should leave the world some time before the end came. He also predicted the death of others, including the Emperor Peter III., if we may accept the stories that have come down to us.

VI.

Now let us look at the contemporary testimonials as to his personal trustworthiness. Among all who knew him during life, whether friendly to his teachings or not, there is but one voice, that of unqualified praise. Prof. Scherer, who resided in Stockholm during a part of Swedenborg's career, bears witness that "on account of his excellent character he was held universally in high estimation." Shortly after Swedenborg's death the general sentiment in regard to his character was expressed in the House of Nobles by Count Seilor Sandels, who was not favorable to Swedenborg's theological views. Sandels says that the subject of his panegyric possessed a "genuinely good disposition" and "deserves to be set up as a pattern of virtue and of reverence for his Maker." Again: "In him there was no sort of double dealing. We cannot discover in him any sign of arrogance, rashness or intention to deceive." The Abbe Pernety said of him: "Swedenborg was straightforward and would not betray the truth from respect to men, or for any other reason." Count Hopken, writing to

Gen. Tuxen in May, 1773, declares that "the late Swedenborg was a pattern of sincerity, virtue and piety." In another letter he wrote: "I know that Swedenborg has related his Memorabilia in good faith." John Christian Cuno of Amsterdam, who knew Swedenborg intimately in the latter's declining years, is full of praise for his moral excellence, although he never could bring himself to accept his teachings. He was convinced, he said, of Swedenborg's probity and sincere love of the truth, and averred that he was "too honest a man deliberately to lie." Prof. Atterbom, while he also was sceptical in regard to Swedenborg's spiritual experiences, acknowledges that he was "a pattern of moral excellence." Capt. Stolhamer wrote in May, 1788, to correct some false statements respecting Swedenborg which had been made in a Berlin periodical. While declaring that he was "far from being a follower of Swedenborg," he went on to say that "the only weakness of this truly honest man was his belief in ghost seeing; but I knew him for many years and I can confidently affirm that he was as fully persuaded that he conversed with spirits as I am that I am writing at this moment. As a citizen and as a friend he was a man of the greatest integrity, abhorring imposture and leading an exemplary life."

As to Swedenborg's intellectual capacity and attainments there is no dispute. We cannot, however, take leave of him without marking the extent to which his teachings have been accepted. Swedenborgianism, as professed by his followers, is based on the belief that Swedenborg in 1757 witnessed the Last Judgment or Second Advent of the Lord and that he was the first to be introduced divinely into the true sense of the Scriptures and to expound it in the doctrines of the new church. These doctrines, briefly stated, are, first, that the Lord Jesus Christ is the only God, in Him residing the Trinity of Father, Son and Holy Ghost, the Father being His infinite divine nature or soul, the son being his glorified human nature or divine body, and the Holy Spirit being the life proceeding from His divine humanity for the salvation of man. Secondly, that the Father in His eternal Humanity descended as the Lord Jesus Christ to the earth, assuming fallen human nature, that in it he might conquer hell

and deliver mankind from its influence. Thirdly, that the sacred scriptures are the true word of God, accommodated to the understanding of angels and men and constituting the perpetual medium between heaven and the Church, the law of correspondence having been revealed by the Lord to Swedenborg as the key to their interpretation. Fourthly, that man is not saved by faith alone but by a life according to the Word, the summary of which is the Decalogue. Fifthly, that heaven is made up of those who keep God's commandments and love Him and his Kingdom, and hell of those who love themselves and the world. Sixthly and lastly, that the spiritual world— heaven and hell—holds the same relation to the natural world and its inhabitants as the soul to the body, being in and around the natural world and its life, and that after the death of the body the spirit continues to live in the spiritual world it had previously, though unconsciously, inhabited.

Swedenborgians now constitute a widely spread and considerable society, with a regularly constituted ecclesiastical organization and a zealous missionary activity. Soon after Swedenborg's death students of his works in England and Sweden began to translate them from the Latin into the vernacular tongues and to spread his views. The first public meeting of Swedenborgians, from which dates the foundation of the society, was held in London on December 5, 1783, and was attended by five persons. The separation of the society from the "Old Church" took place in 1787, and the first general conference of the New Church was held in 1789. About the same time Swedenborgian churches began to be formed in various towns in England and in the United States. Toward the end of the eighteenth century Swedenborg's doctrines obtained a considerable degree of acceptance on the European Continent. In 1817 a convention of the American New Church was held in Philadelphia. In 1821 there were fifty-two Swedenborgian societies in Great Britain. At the general conference in 1885 it was reported that there were then sixty-five Swedenborgian associations or churches in Great Britain, having 5,700 registered members. From the same report it appeared that the New Church had branch societies in most British colonies as well as in the principal coun-

tries in Europe. The report of the general convention of the New Jerusalem in the United States (1885) gave the names of 116 societies in the American republic. In Italy, Sweden and Prussia there are Swedenborgian missions, and in South Germany, Austria, Switzerland and Norway there are congregations. In addition, however, to full converts to Swedenborgianism a considerable number of eminent theologians and thinkers have been attracted by Swedenborg's works. M. W. H.

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SOME NEW BOOKS.

Swedenborg: (Second Notice.)

In a former notice of the monumental Rotch Edition of Swedenborg's Works (thirty-two volumes, Houghton, Mifflin & Co.), we tried to give some account of Emanuel Swedenborg considered as a man in his official and private life and personal aspects. We shall now endeavor to convey in the brief space at our command some conception of his teachings, and to explain how it has happened that although he has been in his grave more than 130 years his doctrines still survive in the Swedenborgian seat or Church of the True Religion which has branches in the United States, the British colonies and in continental Europe, as well as in England, where it first took root. Moreover, outside of the avowed members of that body there have been in the past and yet exist many sincere and sympathetic students of Swedenborg's religious and ethical writings; nay, at the hour when we write there is still living in Leo Tolstoy an embodiment of Swedenborg's conception of a True Christian.

I.

We find in an appendix to Mr. George Trobridge's biographical and critical estimate of the Swedish teacher an English translation of an account given in Dr. Wetterberg's *Altartafan* (Altar Pictures) of Swedenborg's relations with his retainers, Andersson and his wife, who acted respectively as his gardener and housekeeper. We are told that after his return from one of his long journeys abroad to the house which he owned in the Soderholm suburb of Stockholm he found his humble attendants suffering much mental distress. It

appeared that in his absence many of their friends had said to them: "You ought not to serve in Swedenborg's house, for he is no Christian." One day they came to him in tears and informed him that they must leave his service, giving their reason for doing so. "Why should you think," said Swedenborg, "that I am not a Christian?" They explained that for years he had never gone to church. "Have you never read," replied Swedenborg solemnly "that where two or three are gathered together in the Lord's name there is His church and meeting-place? Do you believe that it is the steeple and copper roof which make a holy place of it? Do you believe that it is holy for any one else but him who has in his heart Christ's church? Do you believe that it is the walls, organ and pulpit which constitute its holiness? "No, no," they answered. "Well, then, pursued Swedenborg, "here at home, in this room, in the arbor, in the garden, wherever a man or spirit lives, within or without space and time, waerever a prayer is either thought or read, wherever a voice of thanksgiving is sent up to Him who is the Giver of all good, there is His church; and it is consequently here where I live sheltered from the world." The faithful servants bowed their heads but murmured: "This is not the way of the world, however." "You believe, then," continued Swedenborg, "the way of the world to be a Christian, do you not?" "Yes, it is," was their reply. "In name it is," he said, "but not in spirit and in truth. Faith without works is a dead faith; a flower which does not live is nothing but lifeless dust; and faith which does not live in every action of man is a dead faith; it is no faith at all." Swedenborg went on: "Look, my friends, at what this Christian world really does. They call indeed upon Him, the only Son, in their times of need, but they forget both His teachings and His life. Like an obstinate child who despises warning they rush into all manner of lusts, into pride and wickedness, which are like a thin frail covering over an abyss; and over the yawning abyss they scoff at their teacher and act foolishly and madly, until discovering breaks. Then they call out for help, and sometimes they are dragged up again, but in their foolish pride they let go the saving hand. They spurn the healing repentance and continue their course of vain talk and idle sport. So," added Swedenborg,

"does the Christian world. And they think that all that is necessary for them is to have a priest to speak to them a few hours in the week about God and the Saviour, and they do not think that any more is required of them than to hear and to forget. They therefore believe that it is outward gesture, the singing of psalms and the tones of the organ, together with the empty sound of recited prayers, which penetrate to the Lord in heaven. Truly, when the people prostrate themselves in the churches it is the voice of a few only that penetrates to the Lord."

Swedenborg related to his humble auditors an incident which he had just witnessed. "Today," he said, "there was a little child sitting in the street, a little blind girl who folded her little hands upon her lap and turned her darkened eyes toward heaven; and when I saw her and asked her, 'What makes you look so happy, although you are blind?' the little girl said, 'I am thinking of God our Father, who will some day take me to Him and show me all His splendors.' Truly, my good people, it was only at the corner of the street that she sat, yet I took off my hat and bowed my head, for I knew that God was near and that this was a holy place." He went on to say that although the shell was whole a worm was gnawing at the kernel of Christianity as a worm was gnawing at the heart of Judaism in the days of the Pharisees. "Charity," he said, "is the kernel of Christianity and the outward forms are the shell. Where," he asked, "do you see charity in this uncharitable world? As long as violence prevails and rules, as long as selfishness and avarice oppress mankind, and as long as earthly happiness is the goal which we endeavor to reach, so long the world is not Christian. But when men at all times and everywhere recognize that they are in God's presence and under His eyes; when each of their actions is the reflection of His eternal love and of His example; when their goal is placed beyond the reach of time and not here in the dust, then only are men Christians." Swedenborg then explained what he had tried to accomplish. "Do you know, my friends, what I have done? Nothing else than what was formerly done in Palestine. In my weak way I also have set up a goal for mankind, not only for their thoughts, but also for their deeds, in another world. If I believe more than others, I certainly do not believe less."

Lastly, he made the gardener and his wife the judges of his own sincerity: "And now, my friend, look back upon the 30 years during which you have followed me, often daily, with your eyes, and then judge whether it is I or others who are Christians. Judge for yourselves. I submit myself to your judgment; and then do what you deem to be right." He motioned with his hand and they went away, and then quietly as if nothing had happened, he continued his reading. The next day they stood again in the presence of their employer, who asked them with a friendly smile: "Well, how did the examination turn out?" "Oh, Master Assessor," said both of them, "we looked for a single word, for a single action which was not in agreement with what the Lord has commanded us. Yet we could not find a single one."

II.

Before examining Swedenborg's theological doctrines and expository comments on the Bible it may be well to pause for a moment and inquire how much evidence there is for the assertion made in William White's biography of the Swedish teacher, a work which appeared in 1867, that "we are without record of any scientific fruit, great or small, which derives its parentage from Swedenborg." That such a statement should have been made is nothing short of astonishing in view of the many modern discoveries and theories which were anticipated, or at least adumbrated by Swedenborg. A sober enumeration of his achievements in the field of science has been made by Mr. Thomas French, professor of physics in the University of Cincinnati. He shows that the following doctrines of modern science are stated more or less definitely in Swedenborg's "Principia," published in 1734: "The atomic theory, the solar origin of the earth and her sister planets; the undulatory theory of light; the nebular hypothesis; the doctrine that heat is a mode of motion; the averment that magnetism and electricity are closely connected; the definition of electricity as a form of ethereal motion, and the theory that molecular forces are due to the action of an ethereal medium." Mr. J. D. Morell in his "Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century," says of Swedenborg's scientific studies that the records of these exist to the present day in the form of volumes

and tracts, "which travel over the whole surface of natural history and science, and in which it is only just to say, are found more or less obscurely disclosed many of the germs of recent and brilliant discoveries."

In the Introduction of his *Principia* Swedenborg has some remarkable passages relating to what is now known as evolution. Mr. Herbert Spencer is usually credited with the conception that the motions of the ether have much to do with the production of the sense of sight. Swedenborg propounded this theory in the clearest way. He said: "The ether seems to have formed in the eye a mechanism of its own by which its vibrations can be received." Still more noteworthy is his statement with regard to the ear: "The undulating air flows into the ear and occasions in its tympanum a motion imitative of itself, so that it seems to have formed a mechanism of its own." In another place he says that "man is made after the motion of the elements," a saying that seems to sum up Mr. Spencer's theory.

Among the important physiological principles announced by Swedenborg is the influence of the respiratory movements on and their propagation to the viscera and the whole body. He was the propounder of the law that the body in general and in particular respire with the lungs and that the perpetuation of all the functions, and in a word of corporeal life, depends on the universality of this action. Another principle discovered by Swedenborg was the permeability of membranes and the circulation of fluids through them in determinate channels; phenomena now grouped under the names "endosmosis" and "exosmosis," and supposed to be discoveries of the present day. Much in advance of his age as Swedenborg was in this field, his physiological studies were only undertaken as a basis for his psychological speculations.

III.

Swedenborg's theological teachings are to be found scattered throughout the writings which belong to the third and last period of his life, but the following are especially devoted to systematic statements of them: "The True Christian Religion," "The New Jerusalem and Its Heavenly Doctrines," "The Four Leading Doctrines, viz., of the Lord, of the Sacred Scriptures, of Life and of Faith," "The Divine Providence" and "A Brief Exposition of the Doctrine of the New

Church." It would be impracticable to examine all of these writings in detail, but Swedenborg himself has given an extremely condensed summary of them in an appendix to "A Brief Exposition."

In this definition of the "True Religion," Swedenborg avers that "the particulars of faith on the part of man are these: I. That God is one, in Whom is a Divine Trinity, and that the Lord God, the Saviour, Jesus Christ, is He. II. That saving faith is to believe in Him. III. That evils must be shunned because they are of the devil and from the devil. IV. That good works must be done, because they are of God and from God. V. And that they must be done by man as of himself, and yet it must be believed that they are from the Lord, operating in Him and through Him. The two first particulars have relation to faith, the two next to charity and the fifth to the conjunction of charity and faith and thus of the Lord and man."

The teaching of any church as to the nature and character of God forms necessarily the central doctrine of its theological system. The foundation stone of Swedenborg's system is the doctrine of the supreme Divinity of Jesus Christ. Although St. Paul asserted that "in Him dwelleth all the fulness of the Godhead bodily," and although the early Christians accepted that view unqualifiedly, the doctrine had been almost lost sight of for 1500 years until Swedenborg revived it. Swedenborg taught that instead of Jesus Christ being only the second member of a Divine Trinity the whole Spirit were all embodied in the person The Father, the Son and the Holy Spirit were all embodied in the person of the Divine Saviour during His life on earth, as He Himself taught when he declared that the Father, dwelling in Him, was the author of His beneficent works, and when He breathed on His disciples and said, "Receive ye the Holy Ghost." No doubt until the human nature of Jesus was made visibly perfect there was an appearance of separation from and inferiority to the indwelling Divine, but when His glorification was complete Jesus proclaimed that all power was given Him in heaven and in earth. Humanity and Divinity were so perfectly united that He could say: "He that hath seen Me hath seen the Father." The reassertion of the Pauline doctrine of Trinity is Unity necessitated a reconsideration of the doctrine of the Atonement, since if there are not three persons in the

Trinity, but only one, as Swedenborg avers, it is impossible for one of these to offer Himself as a sacrifice to the claimant justice of another. In Swedenborg's view of the Atonement there is no substitution of the innocent for the guilty, yet all the merit belongs to the Saviour.

The necessity of man's absolute freedom in spiritual matters is strongly insisted upon by Swedenborg. Man is subject, he says, to influx from both good and evil spirits, but the Lord maintains a perfect equilibrium between these influences which only the man himself can disturb. "In this equilibrium every man is kept as long as he lives in the world and by means of it he is kept in that liberty of thinking, of willing, of speaking and of doing, in which he can be reformed. No spiritual acquisition can be permanent that is not appropriated in freedom; hence, salvation is impossible without man's voluntary co-operation with God, for 'a man would have nothing whereby he could reciprocally conjoin himself with the Lord.' The acceptance of the doctrine of man's absolute spiritual freedom dispels many common misconceptions in regard to the work of salvation. Hope of reward, or fear of punishment, though they may set the thoughts toward higher things, can produce no real spiritual change; no more can miracles, visions or intercourse with the dead, because they may force belief against the will and the reason.

IV.

The whole question of man's spiritual freedom is summed up in the statement that "no one is reformed in states that are not of rationality and liberty." In his applications of this dictum Swedenborg insisted that a person who submits his reason to priests and dogmas for the sake of peace and of attaining his soul's salvation is woefully misled. The peace thus attained is a spurious peace and the hope of salvation by such means is illusory. Equally deluded, he said, are those who seek the seclusion of the cloister or in any way withdraw themselves from active life in the world for their soul's benefit. They are simply paralyzing spiritual growth and postponing their hope for happiness. According to Swedenborg "the life which leads to heaven is not a life of retirement from the world, but of action in the world; a life of piety—without a life of that charity (i. e., unneighborly love) which can

only be practiced in the world—does not tend to heaven. . . . A life of piety alone without charity leads away from heaven." Another corollary from Swedenborg's doctrine of life and salvation is the following: "Since salvation is the attainment of spiritual health it is evident that eternal rewards and punishments cannot be bestowed arbitrarily. Before we can go to heaven heaven must have come to us; and no one will go to hell who has not first received hell into his soul. . . . Heaven is within us, and not outside of us." It follows that "they are deceived who believe that to go to heaven is to be elevated among angels, without any regard to the quality of the interior life, and thus that heaven may be conferred on any one by an act of unconditional mercy when the truth is that if heaven is not within us, nothing of the heaven which is around us can flow in and be received."

Turning to Swedenborg's teachings in regard to the other life we note this primary statement, that the future life is continuous with this; that there is no conscious or semi-conscious interval between the death of the body and the commencement of the spiritual existence. This averment, if accepted, disposes of the idea that the dead of past generations are reserved for future judgment at the "Great Assize" to be held at the end of the world. What, then, is the last judgment of which we read so much in the New Testament? The last judgment, Swedenborg asserts, took place in the year 1757 and was a spiritual occurrence. In the world of spirits, or intermediate state were at that time collected myriads of souls who had not yet passed definitely to the abiding places set apart for them. The majority of these spirits, he says, were diabolical or hypocritical, and their influence on the inhabitants of this lower earth was such that if they had not been brought into order they would have quickly destroyed all spiritual life among men. To avert such a catastrophe a general judgment was executed upon them and a reign of order established in the intermediate world. Swedenborg avers that he was permitted to witness this judgment and that the prophecies of the gospels and of the Revelation were fulfilled before his eyes. The powers of evil were placed under restraint and the influx of new and healthful spiritual forces among men was made possible. He pointed to the remarkable spiritual

progress of the world since that time, when faith seemed everywhere torpid, as a direct outcome of this judgment.

Swedenborg held that the misconceptions of the religious world in regard to the Last Judgment had arisen from an insistence upon a strictly literal interpretation of figurative language. The same habit had caused the nature of Christ's second coming to be misunderstood. According to Swedenborg the description of Christ's coming in the clouds of heaven was purely symbolical and represented a new revelation of divine truth from out the mists and clouds of the letter of the Word. Of this second coming Swedenborg declared that he was the herald. That second coming consisted in a revelation of the spiritual sense of the Divine Word, shining through and illuminating the letter and dissipating its mysteries and its obscurities.

V.

Swedenborg's general teachings respecting the Bible are set forth in his expository works, the chief of which are the "Arcana Coelestia;" the "Apocalypse Explained," and the "Apocalypse Revealed." The ground covered in detail by these writings only includes the books of Genesis and Exodus and the Revelation of St. John, but incidentally they touch upon almost every part of Scripture. Swedenborg regarded the Bible as in the strictest sense a divine revelation, though he did not accept all its histories or statements of fact as literally true. On the contrary he tells us that the early chapters of Genesis are purely allegorical in character and do not describe the creation of the universe and the early history of mankind, as has been commonly supposed. In thus ascribing an occult meaning to the Scriptures Swedenborg did not mean to detract from the value of the literal sense; rather did he intend to raise it to a much higher degree of esteem than is bestowed upon it by those who regard the literal sense as containing the sum total of divine revelation. He teaches that the books of the Bible are not mere human compositions, but a veritable embodiment of the wisdom of God, adapted, however, to the comprehension of the simplest minds. Everything needful for salvation, he tells us, is contained in the literal sense. What need, then, to supplement this with a spiritual sense? He answers: Because the spiritual sense amplifies and emphasizes

the mysteries and apparent contradictions of the same.

Let us exemplify Swedenborg's method of interpreting the Bible by marking how he deals with the early chapters of Genesis. It is objected by sceptics that these chapters contain false science and imaginary history, while they present an unworthy idea of God as an unjust, resentful and arbitrary being. In the spiritual sense, ginning of created things, Swedenborg the difficulties disappear and criticism is disarmed. Instead of treating the opening chapter of Genesis as a historical and scientific account of the beginning of created things, Swedenborg takes us at once into spiritual regions, and interprets the narrative as descriptive of the new creation or regeneration of man. The unregenerate condition, when man was immersed in the things of sense and of self, and oblivious of his better nature, is typified, according to Swedenborg, by the dark and formless void over which brooded the spirit of God to bring out of it order and life. The end and purpose of the spiritual creation, as of the physical, is the production of man in the image and likeness of God. The attainment of such a state requires that the human soul should pass through various stages of development, which process is represented by the six days of creation. The six stages of man's regeneration are these. The first is a condition of darkness and vacuity; for man is born in total ignorance of all that belongs to his spiritual life. Even in this state, however, divine influences are brought to bear and the child, or the unregenerate soul, receives impressions which are stored up for future use. According to Swedenborg in his "Arcana Coelestia" the creation of light and the division of light from darkness represent the first dawn of spiritual knowledge and the recognition of the difference between the worldly and the heavenly life; such a state as Bunyan describes in "Christian" when the latter was first aroused to a sense of sin and the necessity for a change of life.

The second state is when a division takes place between those things which are of the Lord and such as are proper to man. Now, in other words, the things which belong to the external man are separated from those belonging to the internal. According to Swedenborg the term "earth" throughout the Bible has reference to the external man, or degree

of development reached in his physical life, and the term "heaven" to the internal man, or spiritual degree of development. The third state is that of repentance, in which the regenerating subject, speaking and acting from the internal man, begins to discourse piously and devoutly and to do good actions, like works of charity, which nevertheless, are as yet inanimate because they are supposed to originate in himself. These good actions are called in Genesis tender grass and also the herb yielding seed and afterward the tree bearing fruit. The gathering together of the waters represents the storing up of spiritual knowledge, water in its various forms being an apt emblem of truth. The sea or ocean, the great reservoir of the waters of the earth, stands for the memory, which is the omnivorous receptacle of knowledge of all kinds, a storehouse upon which the intellectual faculties constantly draw to stimulate the growth of ideas, which with the practical uses that result from them are the spiritual counterparts of the various forms of vegetable life.

In the fourth state or stage (corresponding to the fourth day of creation in Genesis) of man's developments his life is ruled by the great principles of love and faith represented by the sun and the moon. The stars are particular glimpses of spiritual truth which serve to guide his life when the greater lights are obscured. In this stage of the regenerating soul—the soul in process of regeneration—the indefinite ideas of the earlier states have given place to clear and distinct conceptions of truth and duty. It seemed to Swedenborg that the correspondence of the heavenly bodies to the guiding principles of the higher life is almost self-evident. He pointed out that the sun is constantly used in the Bible as a type of the Lord, especially as the Divine love, and it is employed by the poets as a symbol of any powerful controlling influence. On the other hand, the moon, receiving her light from the sun and shining upon the earth when the rays of the greater luminary are withdrawn, appeared to Swedenborg a fitting representative of faith, which cheers and illuminates the night time of the soul. The stars, in their turn, although they give but little light, serve nevertheless by their fixity of position to guide the mariner or wayfarer. Swedenborg thought that we

have guiding stars to direct us to our heavenlyward road as well.

It is well known that in Genesis the fifth day of creation was marked by the production of fish and birds, while the creation of the higher mammals is assigned to the sixth. How are these phenomena interpreted? Swedenborg says that after the great luminaries are kindled and placed in the internal man, and his external nature, expressed in word and deed, receives light from them, then for the first time the regenerating person begins truly to live. Previously he can scarcely be said to have lived inasmuch as the good which he did was supposed by him to have been done of himself, and the truth which he spake to have been spoken of himself. Since man of himself, however, is dead, and there is in him nothing but what is evil and false, it follows that whatsoever he produces for himself is not really alive—in consequence of his inability to do good, which is good in itself. But after he is vivified by love and faith, and believes that the Lord is the real author of all the good which man may do and all the truth which he may speak, man is compared by Swedenborg to the "creeping things of the water," and to the "fowls which fly above the earth," and also to "beasts," which are all animate things, and are called "living souls." Fish and birds, indeed, represent a comparatively low grade of spiritual life in which faith is the predominating element; the higher animals typify the life in which love is more active. Man, the crown and epitome of the whole creation, stands for the regenerated soul, perfect in its degree, as reflecting the image and likeness of the Creator, and exercising dominion over its own powers and capacities (the lower animals) by God given strength and authority.

This is a very brief statement of the spiritual meaning of the creation as it is explained by Swedenborg. We are told that the task of creation finished, God rested on the seventh day. To accept the statement literally is to derogate from the omnipotence of God. According to Swedenborg God is said to rest when man's life has been brought into harmony with the Divine life. There is no longer opposition or conflict.

VI.

We cannot pursue any further

Swedenborg's interpretations of the Scriptures but the example given may serve to convey a general idea of his system of exegesis. It evidently is the principle or law of correspondence upon which the spiritual interpretation of the Bible is based, the law in pursuance of which "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made"; that is to say by things visible and tangible, which are looked upon as symbols. We should have liked to touch upon Swedenborg's conceptions of heaven and of hell, upon the nature of angels, upon the perpetuation of conjugal love beyond the grave and upon many other possibilities of the future life. But these beliefs of his we must pass over, as also his declaration that other planets are inhabited and his account of the inhabitants of some of them, including especially Mercury, Jupiter and Mars. It was Swedenborg's belief that the denizens of Earth rank low as compared with those of most other worlds. In what reverence Balzac held Swedenborg is well known to all the readers of the "Comedie Humaine." The novelist makes one of his characters say: "Beyond a doubt Swedenborg gathers to himself all religions, or rather all the young religions of humanity. His books contain the elements of a vast social conception. His religion is the only one a superior mind can accept. He alone enables man to touch God; he creates a thirst for Him; he rescues the majesty of God from the swaddling clothes in which other human faiths have muffled it." Coleridge spoke in the highest terms of his philosophical teachings. In a letter written in 1820 he said: "Of the too limited time which my ill health and the exigencies of the day leave in my power I have given the larger portion to the works of Swedenborg, particularly to the universal theology of the new church." Coleridge added: "I find very few, and even those but doubtful, instances of tenets in which I am conscious of any substantial difference of opinion with the enlightened author." At another time Coleridge wrote with reference to some parts of "The Economy of the Animal Kingdom," that he could "remember nothing in Bacon superior and few passages equal, either in depth of thought or of richness, dignity and felicity of diction to the

weightiness of the truths contained in these articles." Elsewhere he declared he could venture "to assert that as a moralist Swedenborg is above all praise, and that as a naturalist, psychologist and theologian he has strong and varied claims on the gratitude and admiration of the professional and philosophical student."

Among English poets Tennyson, the Brownings and Coventry Patmore exhibit most conspicuously the influence of Swedenborg, but the writings of Goethe and Heine are also tinged more or less deeply with his ideas. The same thing may be said of Ruskin, Thoreau and Oliver Wendell Holmes. James Freeman Clarke has testified that "Swedenborg became the organ of a spiritual philosophy the power of which is hardly yet understood but which seems likely to leaven all religious thought." Another American thinker, Henry James the elder, has recognized that Swedenborg "grasped with clear and intellectual vision the seminal principles of things."

Emerson's estimate of Swedenborg is well known. He criticised the Swedish teacher as being too theological, but from other points of view bestowed upon him unbounded praise. He described him as "one of the mis-souriums and mastodons of literature, * * * not to be measured by whole colleges of ordinary scholars." He was, said Emerson, "a colossal soul that requires a long focal distance to be seen." Elsewhere Emerson has stated his conviction that "the most remarkable step in the religious history of recent ages is that made by the genius of Swedenborg. * * * These truths, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches and of men of no church." Once more: "Most of our books are false by being fragmentary. Swedenborg, on the other hand, is systematic and respectful of the world in every sentence; all the means are orderly given; his faculties work with astronomic punctuality, and his admirable writing is pure from all pertness and egotism. His religion thinks for him and is of universal application. He turns it on every side; it fits every part of life, interprets and dignifies every circumstance."

M. W. HASELTINE.

Frederick Douglass, the Negro Statesman

By Charles Alexander

Dr. Booker T. Washington, Principal of the Tuskegee Institute has sent out the following appeal:

Under date of March 20, 1908 I had the honor to submit an appeal to the Negro people of the United States reading in part as follows:

"Some two or three years ago the suggestion was made at the banquet of the Pen and Pencil Club of Washington, D. C., that something should be done to assist the efforts that were at that time being made to preserve and transmit as a legacy to the Negro people of this country the home of Frederick Douglass at Anacostia, District of Columbia.

"The custom of celebrating the anniversary of Frederick Douglass' death is already widespread among our people, but it seemed to those of us who were present at the dinner of the Pen and Pencil Club, given in honor and memory of Frederick Douglass, that the time had come when his memory should be preserved in something less perishable than after-dinner speeches, however eloquent. It seemed to us that the time had come when we could properly appeal to the masses of our people to assist in preserving the Douglass Home, with all its memories and traditions and make it a permanent memorial not only to our great leader but to the Negro people of the United States, as well.

"An association, known as the Frederick Douglass Memorial and Historical Association, has been formed to effect this purpose.

"I have been asked by the officers of the Memorial Association to assist in securing the comparatively

small sum of money amounting to some \$5,400 and interest necessary to clear off the mortgage on the property and to secure the property for all time to the Association and the Negro people of the United States."

February 14th is generally celebrated as the birthday of Frederick Douglass. I wish to emphasize the above statement and ask that Negro fraternal organizations, churches and Sunday schools throughout the country set aside this day in celebration of Mr. Douglass' devoted services in behalf of his race. The \$4,800 still remaining unpaid should be raised this year.

I want to especially urge upon those in charge of the above-named organizations that properly arranged programs be followed and that systematic collections be taken to the end that we may wipe out this indebtedness of \$4,800 and make Cedar Hill a Mecca for our people as Mount Vernon is to the white people of the country. The masses of the people, if properly appealed to will be sure to respond liberally. Amounts however small will be greatly appreciated, and may be forwarded to me at Tuskegee Institute, Alabama, or to any officer of the Frederick Douglass Memorial and Historical Association.

BOOKER T. WASHINGTON,

FREDERICK DOUGLASS.

By Charles Alexander.

We are too far removed, I fear, from the appalling scenes of horror to appreciate now the awful system under which Frederick Douglass spent the first years of his matchless life. It would be difficult for us of this generation, in these years of compara-

tive peace and tranquility, to fully realize the dark and bewildering reign of terror which characterized the period in which Douglass was born.

The spectacle of millions of human beings doomed, apparently, forever to incessant and unrequited toil, absolutely shut out from the protection of the law of the land, imprisoned in the grossest ignorance and superstition, brutalized, driven by the lash, branded with hot irons, and degraded by inhuman practices is a terrible and fearful picture to look upon. We of this generation can hardly conceive that such a state of affairs could exist in a civilized country. We are spared this offensive and horrible vision in this great day of progress.

Many of the great men of this country were born in obscurity, born in poverty and rags, born in squalor, in log huts and in hovels, amid unpromising prospects; and many had their beginning in the humblest occupations. Lincoln was a rail-splitter, Grant was a tanner, Garfield was a canal-driver, and yet there is not in all the annals of American history a single example comparable with that of the humble start of Frederick Douglass.

Those who come into the world having the proverbial silver spoon in their mouths rarely rise to distinction among their fellows. The great men of earth usually come from the ranks of the poor, the oppressed, the degraded.

Frederick Douglass was born at the very bottom of the pit of the most revolting system of degradation. Lincoln, Grant and Garfield had no such obstacles to overcome as confronted this man. They were not identified with a despised race; they were not born slaves; public sentiment was not against them; the schools and colleges of the country were not closed to them. In fact every avenue of active life, of whatever description,

was open to them. In the case of Douglass, the very reverse was true. He was handicapped from his very birth—handicapped by the color of his skin—by the condition under which he came into the world; and yet, he rose to an enviable and honorable place among the greatest men of the nation at a time when getting to the front was far more difficult than at any other period of our history. He was a marvel among marvels. He did for himself what Harvard and Yale have not been able to do for thousands of men. In spite of his environments, with everything to discourage him and embarrass, with obstacles of every description, rising like mountains before him at every step, by the sheer force of his marvellous character, and by almost superhuman effort, he took his place beside the most distinguished men of his day.

When a man with favorable antecedents, under prosperous conditions, with abundance of wealth to encourage and inspire him, and with large opportunities for technical and intellectual training, rises in the world, we give him much credit; because we have learned to realize that at the very best, mediocrity describes the true condition of the mass of humanity of whatever race and in whatever country. But when a man of the humblest origin, under the most unpromising conditions, facing obstacles at every turn, most of them seemingly insurmountable, by dint of inherent qualities of head and heart, wins an exalted place among illustrious men, in a period of intense activity and rivalry, in a period when great men were plentiful, and holds that place for more than a generation, we must set it down, whether we care to or not, that such a man is indeed and in reality a remarkable example of the essential superiority of manhood to environment.

Frederick Douglass was a man of

splendid force of character, of unusual intellectual talents. He was at once a logician and a philosopher. Considering his slim chances for acquiring knowledge his own literary work, for elegance of diction, loftiness of style, and power of description, excites our wonder and our admiration.

He was born on a delapidated plantation about the middle of February, 1817. The place was called Tuckahoe and was located in Talbot county on the eastern shore of Maryland. It was a dull, flat and unthrifty district, bordered by the Choptank river, one of the laziest and muddiest of streams, surrounded by an indigent and spiritless population, largely composed of poor whites, people of the lowest order, indolent, profane and drunken. He was not a branch of any flourishing genealogical tree, he never knew his father and became but slightly acquainted with his mother. The horrors of the institution of slavery have never been set forth in more vigorous and convincing language than that which was employed by Douglass in his four books. His own condition, his own experiences, were typical of all other slaves throughout the slave states. In his childhood and youth he knew nothing of the comforts of boots and stockings or jacket and trousers. Two coarse shirts were the only garments given to him during a whole year. These were worn alternately until they were full of holes, and at the end of the year new ones were furnished to replace the old. He was hungry most of the time and during his youth never had a comfortable night's sleep. He often fought for crumbs and other fragments of food with Nep, the watchdog. He slept in a little closet on the bare, dirt floor, without covering of any sort. He shared the slave children's regular diet, which was a trough of corn meal mush from which all ate at one time, each scooping out his share with an oyster shell or a piece of shingle. The

one who ate the quickest and was the strongest got the lion's share.

Frederick Douglass learned to read and write in some mysterious way at an early age, and it was largely because of this knowledge acquired by reading that he realized more and more the utter wretchedness of his condition in slavery. He manifested but slight appreciation of the wise oversight, the careful protection, and the thoughtful care, as well as the absolute freedom from responsibility with which the system of slavery claimed to hedge about its victims.

He was convinced that slavery was wrong—that it was unjust—that it was immoral. He hated the system with a hatred intense; his violent and vehement denunciation of the system after he made his escape to New England, was both eloquent and forceful.

Douglass was a pious man, he loved God and he loved humanity. Lofty in sentiment, pure in thought, exalted in character, few men of his race have ever equalled him in the true Christian virtues. For the fifty years of his active unblemished life he enjoyed the confidence and the respect of the best men and women not only of the United States, but of Europe as well. There has never been in the history of our country a man who was more richly endowed intellectually and who possessed rarer gifts or mightier talents than Frederick Douglass. It was he who could entrance a great audience for hours, and the fame of his eloquence spread like wildfire.

When it comes to a consideration of his character which infinitely transcends all of his merely intellectual endowments, or even his peculiar gifts of eloquence, we are obliged to give him a place among the foremost statesmen of his period.

In the summary with which Douglass ends the second part of his fascinating autobiography he had the following to say:

"It will be seen in these pages that

I have lived several lives in one: First, the life of slavery; secondly, the life of a fugitive slave; thirdly, the life of comparative freedom; fourthly, the life of conflict and battle; fifthly, the life of victory, if not complete, at least assured. To those who suffered in slavery I can say, I too, have suffered. To those who have taken some risks and encountered hardships in the flight from bondage, I can say, I, too, have endured and risked. To those who have battled for liberty, brotherhood and citizenship, I can say, I too, have battled. And to those who have lived to enjoy the fruits of victory, I can say, I, too, live and rejoice.

"If I have pushed my example too prominently for the good taste of my Caucasian readers, I beg them to remember that I have written in part for the encouragement of a class whose aspirations need the stimulus of success. I have aimed to show that knowledge can be obtained under difficulties; that poverty may give place to competency; that obscurity is not an absolute bar to distinction, and that a way is open to welfare and happiness to all who resolutely and wisely pursue that way; that neither slavery, stripes, imprisonment or proscription need extinguish self-respect, crush manly ambition or paralyze effort; that no power outside of himself can prevent a man from sustaining an honorable character and a useful relation to his day and generation; that neither institutions nor friends can make a race stand unless it has strength in its own legs; that there is no power in the world to help the weak against the strong, or the simple against the wise, that races like individuals, must stand or fall by their own merits. I have urged upon them self-reliance, self-respect, industry, perseverance, and economy. Forty years of my life I have given to the cause of my people and if I had forty years more, they should sacredly be given to the same great cause."

It was in recognition of this great service to humanity that in Rochester, New York, on the ninth day of June, 1899, a monument was unveiled in the presence of a multitude, the principal address being delivered by Governor Theodore Roosevelt (now President of the United States) as a memorial to Frederick Douglass.

To the indefatigable and persistent efforts of Mr. John W. Thompson, more than to any other man, is the accomplishment of the great and laudable achievement realized in the raising of the monument to the great Negro statesman, Frederick Douglass. Mr. Thompson worked in season and out of season in order to secure this recognition of true greatness. To him is due much praise and commendation. He labored night and day that a fitting tribute should be paid the one commanding Negro character in all the country—that a substantial monument should be planted that future generations might point to as a source of inspiration and encouragement to the Colored youth.

How Cigar Causes Cancer.

There are many smokers who delight in holding a cigar in the side of the mouth and puffing away on it continually. According to physicians this is dangerous, and smokers who have been troubled with cancer of the mouth or tongue bring it about no so much through the incessant smoking as by holding a cigar constantly at one side of the mouth.

"I have just come from the hospital after performing an operation on a friend of mine," said an uptown physician yesterday. "A little while ago a cancerous growth began to form on the left side of his mouth. I cut it away for him in time. What caused it? Why, he always held his cigar in the left side of his mouth. If you know any one who has that habit tell him to stop it at once."—New York Herald.

Book Notes

FROM BULL RUN TO APPOTOMAT-TOX: A Boy's View. By Luther W. Hopkins, of Gen. J. E. B. Stuart's Cavalry, Sixth Virginia Regiment, C. S. A. (7 $\frac{3}{4}$ x 5 $\frac{1}{4}$, pp. 219. Cloth. Illustrated with photographs and maps. \$1.) Fleet-McGinley Company, printers, Baltimore. Published by L. W. Hopkins, 833 Calvert Building.

This is a boy's story. No, not exactly a boy's story, but a story for boys. It is an easy running narrative, fairly and truthfully related. It gives the impressions and experiences of a young man who fought in the Confederate Army; but who has been broad enough in after life to overlook geographical boundaries and regard men for their true worth. He now has friends North and South, and because of his just and sane presentation of an intensely interesting episode, his book will be received with favor wherever it is introduced. Not many Negroes, considering their serious handicaps, even today, will care to endorse this story. Not many will agree with the author's point of view. But leaving out the many bits of genuine wit and humor found in the story, the more serious parts appear to have stamped upon them the seal of truth; and truth, however disagreeable, should always be welcomed into our hearts and minds of men. Mr. Luther W. Hopkins, the author was born in Virginia for which he was not to blame. He entered the army because he thought it was the proper thing to do, just as thousands of Northern young men did when Uncle Sam called them. He stood up in his boots like a man through all the dramatic and thrilling battles and he has lived to tell the story after a lapse of years.

In this interesting book, the author gives only the history of his own youthful experience as a soldier in the Army of Northern Virginia. The incidents were first told to his children, later committed to manuscript and now published in the hope of proving interesting, instructive—perchance inspiring to patriotism—to a younger generation of boys than those whose war records it chronicles.

Mr. Hopkins was one among 30 schoolboys of the neighborhood to respond to the first call to arms issued by his native state. He served as one of Gen. J. E. B. Stuart's Cavalry, Sixth Virginia Regiment, and fought with the Army of Northern Virginia from 1861 to the date of General Lee's surrender. Except for a short period of inaction while a prisoner of war the writer was an active participant in the principal engagements of the army and most of the time was on the danger line of picket service or acting as scout to report the movements of the enemy. He tells the story of the inner life of such a soldier with the enthusiasm of youth to whom even war was a species of exciting adventure and as one whose sole aim at the time was to obey orders and fight bravely.

To give the reader some idea of the fascinating style and vivid descriptive powers of the writer, we quote the following:

"Just as the sun was going down dark, ominous clouds came trooping up from the west, with thunder and lightning, and it was not long before the whole heaven was covered and rain was falling in torrents. I am not familiar with the topography of the country through which we retreated, but all night long we seemed to be in a narrow road, with steep hills or mountains on either side. We had with us a good many cattle with which to feed the army. These got loose in the mountains and hills covered with timber, and between their constant bellowing and the flashes of lightning

and crashing thunder the night was hideous in the extreme. Wagons were breaking down, others getting stalled and, to make matters worse, about midnight we were attacked by the Union cavalry."

The story of the fight that followed, illumined by lightning flashes and punctuated with battery peals and thunder crashes, is graphic in the extreme.

The volume is written in a spirit singularly free from party bitterness, and will be read with equal interest by participants of the struggle upon either side.

Pointing the Way, By Sutton E. Griggs, 234 Pages. Price \$1.25. The Orion Publishing Company, Nashville, Tenn.

The pulpit furnishes not sufficient room for the spreading of the doctrine of right and justice which Rev. Mr. Griggs would preach. He must have a wider space in which to move; a larger field for his activities. This fact accounts for the series of splendid stories which he has written in the past few years. He occupies a unique place in American letters. He stands alone as defender of the Negro's righteous cause.

Pointing the Way is a dramatic recital of the hardships suffered in the South by black people at the hands of the whites; and yet the author fails not to see in some of the whites of the South a friendliness of spirit and a deep-rooted sympathy for all Negroes who strive for the betterment of their condition in life. He points the way to the heart of such of these white people as are willing to help in the general uplift of the masses. This story is the best that has come from the pen of this gifted writer.

Dr. R. H. Boyd, the enterprising promoter and manager of the greatest Negro printing plant in the world,

The National Baptist Publishing Board of Nashville, Tenn., has issued for 1909 "The National Baptist Sunday School Lesson Commentary of the Inter-national Lessons," strictly orthodox and purely Baptist. This book is closely printed in small type with maps and illustrations and contains over 400 pages. The work is well done and the wonderful success of Dr. Boyd and his co-workers is well deserved.

TO REVOLUTIONIZE THE SOUTH.

God and nature have so arranged this universe that along with every wrong, yes, in the wrong itself is born the force that will ultimately overthrow it. Evil may be said to commit suicide, for it furnishes by its own course the poison with which its career is eventually cut short.

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The Hon. J. C. Napier, widely known throughout the nation, president of the Executive Committee of the National Negro Business League, Trustee of the Anna T. Jeannes' fund, cashier of the One Cent Savings Bank, had the following to say of the booklet in question. "I have read Mr. Griggs' booklet called 'Needs of the South.' I simply wish that I had sufficient words to tell just how much I think of it. To my mind its general circulation through the South will do more good than anything that I have ever read. I have sent my copy to President Taft with the strongest indorsement of which I am capable of giving. Long may Mr. Griggs live to

give out such able thoughts as are contained in that little booklet."

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MALVERN HILL.

The Place the Burned Mansion Had in History.

Malvern Hill was built in 1688 by one of the Randolphs who was afterward a governor of Virginia. It was a typical colonial mansion, spacious, overlooking the James, built for the pleasure of a generation of gentlemen. It was one of a chain of noble houses that adorn the north bank of the river from Richmond to Warwick and which have stood in the thick of more history and great deeds than any in the Western Hemisphere. Washington knew Malvern Hill right well. Jefferson and Mason and Marshall, the Randolphs, the Carters, and the Lees have all danced the minuet or bent their powdered wigs over fair ladies' hands within its halls. During the campaign before Yorktown it was the headquarters of the gallant young Frenchman, Marquis de Lafayette.

But its chief claim to fame in the annals of Virginia, perhaps is its prominence in the Civil war. Malvern Hill saw the last of the seven days' battles around Richmond in 1862. Beginning with General Lee's attack on McClellan, at Oak Grove, on the eve of June 25th, the Federal army was steadily driven in a half circle around the city. Mechanicsville, Gaines' Mill and Savage's Station nearly demoralized the Union forces, and their retreat down the James River toward Yorktown, accelerated by the bloody attacks at White Oak Swamp and Frayser's farm, threatened to become a rout. Another crushing blow and McClellan's army might never have been an army

again. But at Malvern Hill the Federals stood. Generals D. H. Hill, Magruder and Armistead tried to carry their strong position by storm. They were bloodily repulsed; somebody had blundered, perhaps the great Lee himself, and Malvern Hill, storm centre of the bloody fire, saw the Federals continue their successful retreat and the victorious tide of the Confederacy checked. Save after Chancellorsville, possibly it never rose so high again.

There are not many of those historic houses of the Peninsula left to Virginia Shirley and Berkeley yet remain, troubled with the echoes of haughty Carters and Harrisons now dead and gone; Wythe house and Monk's Hill, Brandon and Varina, still defy the lightnings and the tooth of time, but the ranks of the stately manors of colonial days are sadly thinning. Virginia will never see their architectural like again. They were as distinctive of their time as the proud figures who reared them. Men sicken, die and turn to dust, but the great houses built by their hands may outlast a dynasty of kings if they are well guarded against accident and incendiarism. Virginia should do something to preserve these splendid old relics; they have contributed proudly to her glory, and are themselves a part of it.—Washington Post.

Betting Not Gaming.

The Supreme court of Kentucky in an opinion written by Justice Lessing holds that betting or wagering on a horse race, the outcome of any other fixed event, the exercise of judgment or test of skill is not gaming and is not punishable under the felony laws of the state.

In the same opinion, too, it is held that all betting or wagering contracts no matter of what nature are void. It is borrowed or advanced, the contract cannot and will not be enforced with the aid of the law. Wagers, however, are regarded as honor debts by the court. The construction of this law, which is section 1955, came up in the case of W. T. McDevitt, a pool-room man of Covington, endeavoring to collect money advanced to make wagers for the noted turfman, R. L. Thomas of Washington, D. C.

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ESSAYS ON THE NEGRO IN AMERICA

BY PROFESSOR KELLY MILLER

During the past decade the so-called "race problem" has furnished the basic material for many books and plays of many sorts, these several presentations ranging from the most unrestrained emotionalism to thoughtful, logical exposition. It goes without saying that the majority of these have been written by white people. Here is a book on the race problem written by a Negro, one of the most vigorous writers of his race in the United States. Professor Kelly Miller, a graduate of Howard University, took his post-graduate work in mathematics at Johns Hopkins, studying under the distinguished teachers, Dr. Fabian Franklin and Professor Simon Newcomb. He is now the Professor of Mathematics and Dean of the College of Arts and Sciences at Howard University, and is a well-known lecturer, writer, and logician. The three American Negroes who rank highest as authority on race conditions are Dr. Booker T. Washington, Dr. W. E. B. DuBois, and Professor Kelly Miller. Commenting on Professor Miller's well-known poise and sanity of judgment, the Boston Herald characterizes him as standing between the radicalism of Du Bois and the opportunism of Booker Washington.

From the highly wrought sensationalism of certain plays and novels to Professor Miller's intelligent Essays is a far cry. Comparing the haste and clamor of the former, their attitude of hate and bitterness, with this writer's mildness of tone, his temperance and sanity, his restraint, his very evident desire to deal justly, one would hardly dream that they all deal with one and the same problem, and desire the same end, an amicable adjustment.

But one who seeks in "Race Adjustment" for a brand-new social doctrine, or a specific for the ills that exist, or a snap-shot solution of a gigantic problem, will be disappointed. Here are suggestions, many of them; firm helps toward a solution, keen characterization of men and measure and theories, and much light poured in on obscure places. "Race Adjustment" is a broad-minded, fearless, candid study of facts and conditions, a search for truth, the fruitage of ripe experience, careful observations, good sense and good judgment. It is exposition, not special pleading; discussion of living issues, not academic platitudes.

Many of the papers included in the present volume have appeared

from time to time in our leading magazines, and have given rise to much comment and discussion. When Professor Miller's paper, "As to The Leopard's Spots: An Open Letter to Thomas Dixon," was published, Mr. George Cable wrote of it: "I regard it as the ablest, soundest, and most important document that has appeared on this subject for many years."

To give some idea of the thoroughness with which Professor Miller has gone into his subject, and the breadth and variety of the Essays, we give their several titles: 1. Radicals and Conservatives; 2. An Open Letter to Thomas Dixon; 3. An Open Letter to John Temple Graves; 4. The Negro as a Political Factor; 5. The Negro's Part in the Negro's Problem; 6. Social Equality; 7. The Problems of the City Negro; 8. The Land of Goshen; 9. Religion as a Solvent of the Race Problem; 10. A Plea for the Oppressed; 11. Surplus Negro Women; 12. The Rise of the Professional Class; 13. Eminent Negroes; 14. What Walt Whitman Means to the Negro; 15. Frederick Douglas; 16. Thomas Jefferson's Attitude toward the Negro; 17. The Artistic Gifts of the Negro Race; 18. The Early Struggle for Education; 19. A Brief for the Higher Education of the Negro; 20. Roosevelt and the Negro.

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